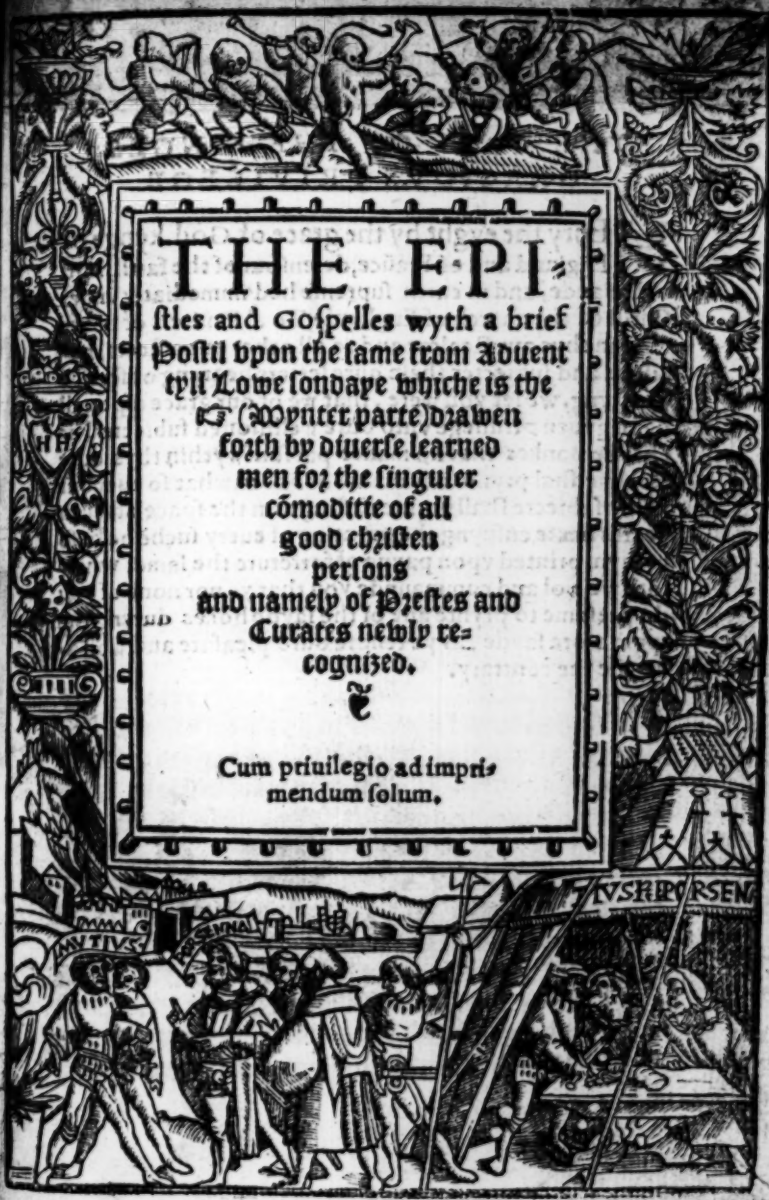
THE EPI-

stles and Gospelles wyth a brief Postil vpon the same from Aduent tyll Lowe sondaye whiche is the ☞ (Wynter parte) drawen forth by diuerse learned men for the singuler cõmoditie of all good christen persons and namely of Prestes and Curates newly recognized.

Cum priuilegio ad imprimendum solum.



THE COPY OF THE KINGES GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kynge of England and of Frañce, defenſour of the faith, lord of Irelande, and in earth ſupreme hed immediatly vnder Chriſt of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, miniſters and ſubiectes theſe oure letters hearyng or ſeynge greatyng. we let you wete, that we of our grace eſpeciall haue gyuen priuilege vnto oure welbiloued ſubiecte Richarde Bankes that no maner parſon wythin thys oure Realme, ſhal prynte any maner of bokes, what ſo euer our ſayde ſubiecte ſhall prynte firſt wythin the ſpace of ſeuen yeares nexte enſuyng the prynting of euery ſuche boke ſo by hym printed vpon payne of forfeture the ſame. wherfore we wol and commaunde you that ye nor none of you do preſume to prynte any of the ſayde bokes duryng the tyme afore ſayde, as ye tendre oure pleaſure and woll auoyde the contrary.

Rycharde Tauerner clerke of the Signet to our ſo-
ueraigne lorde the kynge wyſſheth to the chri-
ſten reader all grace from God aboue and
increaſe of knowledge in his worde.

FOrasmuche as (good chriſten reader) at this preſent tyme accordyng to our lordes Mat. ix
worde, the haruell is great and plenteouſe but the labourers are fewe: I meane as thus, that the people be very deſirous and ready to receyue Goddes worde, if they had plentie of ſobre modeſte and ſincere teachers, where as nowe for ſcacetie of ſuche in ſome places they be deſtitute and ſcattered abroade euen as ſhepe lackynge faythfull ſheperdes: I was inſtantly required, to thintent the Lorde of the haruell myght by thys meane thruſte forth hys labourers into the haruelle, to peruſe and recognize thys breke poſtil whych was delyuered me of certayne godly perſons for that purpoſe & intent. Which thing to my lytle power & as the ſhortnes of tyme wolde ſerue, I haue done. And ſuche ſermons or homylies as ſemed to want, I haue ſupplyed partly wyth myne owne induſtrye, and partly wyth the helpe of other ſobre men which be better learned thē I my ſelfe. Nowe, yf ye and namely you preſtes and curates ſhall vſe thys ſynguler helpe and benefite, which is here offered vnto you, well and to the edification of Chriſtes churrch, ye ſhal gyue occaſion that other frutefull workes may be hereafter at the commaundement of the kynges maieſtie or of his mooſt honorable coūcell ſetforth and puplyſhed vnto you. But yf on the contrary parte, after the exemple of the vnprofitable ſeruaunte ſpoken of in the Goſpell, ye Luk. xix Mat. 26.

woll

woll not fynde in your hartes charitably and pru-
dently to occupie this talent that here is frankly de-
lyuered vnto you, but wyll eyther wrappe it vp in a
fayre napkin or els vntreuerently handle it to the de-
struction and not to the edification of others: be ye
then sure, that not only no mo such benefites shalbe
bestowed vpon you, but also all that whiche ye haue
already, shalbe taken from you and that not vnwor-
thely. Yea and finally according to our lordes owne
sentence ye shalbe caste as seruauntes vnprofytable
into vtter darkenes, where shalbe wepyng and gna-
shyng of teeth. But there is good hope that ye woll
otherwise demeane your selues, namely now syth ye
be so benyngly inuited, intoyned and continually cal
led vpon to execute your office in this behalfe by our
high shepherde vnder Christe and supreme hede our
moste dradde soueraygne lorde the kinges maiestie,
whom I dout not, but ye wyll gladly obey, I meane
to fede more often youre flocke committed to youre
charge, not with rash, erronyouse, heretical or fabu-
louse sermons, but with sobre, discret, catholike, and
godly instructions suche as be here described vnto
you or better yf better ye can deuise. In whiche
thing doing ye shall vndoubtedly not onely
declare your selues obedient to your su-
preme heade gods ministre, but also
you shal discharge your consci-
ence before god of the due
ministratiō wherunto
ye be called. To
whom be gyuen all prayse and glory
worlde wythout ende. Amen.

A TABLE OF THE EXHORTACIONS VPON THE EPISTLES and Goſpels conteyned in thys preſent parte.

The Epiſtle on the fyrſt ſondaye in Aduent, the .xiii. chapter to the Romaynes fol.i.

The Goſpell on the fyrſt ſondaye in Aduent, Math. the.xxi.chapter fol.ii.

The Epiſtle on the ſeconde ſondaye in Aduent, the xv.chapter to the Romaynes fol.iiii.

The Goſpell on the ſeconde ſondaye in Aduent, the xxi.chapter of Luke. fol.vii.

The Epiſtle on the thyrde ſondaye in Aduente, the fyrſte epiſtle to the Corin.iiii.chap. fol.viii.

The Goſpell on the thyrde ſondaye in Aduent, Mathue the.xi.chapter fol.x.

The Epiſtle on the fourthe ſondaye in Aduent, the fourth chapter to the Philippians. fol.xii.

The Goſpel on the fourthe ſondaye in Aduente, the fyrſte chapter of John. fol.xiii.

For Chriſtmaſſe day at high maſſe, the Epiſtle vnto the Hebrues the fyrſt chapter fol.xv

The Goſpel on Chriſtmaſſe daye at hygh maſſe, the fyrſt chapter of John. fol.xvii.

The epiſtle on ſaynt Steuens daye, the actes of the Apoſtles the.vi.and.vii.chapter. fol.xviii.

The Goſpell on ſaynt Steuens daye, the.xiii.chapter of ſaynt Mathue. fol.xx.

The Epiſtle on ſaynt John the Euangeliſtes daye, Eccleſiaſticus the.xv.chapter fol.xxi.

The Gospell on saynt Jhon the Euangelistes day, the.xxi.chapter of Jhon. fol.xxiii.
The Epistle on chyldermasse daye, the.xiiii.chapter of the reuelation or Apocalypse. fol.xxb.
The Gospell on chyldermasse day, the second chapter of Mathewe. fol.xxbiii.
The Epistle on the sondaye after Chrystmasse daye, the.iiii.chapter to the Galathians. fol.xxxii.
The Gospell on the sondaye after Chrystmasse, the seconde chapter of Luke. fol.xxxiii.
The Epistle on newe yeares daye, the seconde chapter to Titus. fol.xxxbi.
The Gospell on newe yeares day, the seconde chapter of Luke. fol.xxxbii.
The Epistle on twelfe day, Esay.lx.chap.fol.xxxbiii
The Gospel on twelfe day, Math, ỹ.ii.cha.fol.xxxix.
The epistle on the fyrst sōday after.xii.day. fol.xli.
The Gospell on the fyrst sondaye after twelfe daye, the fyrst chapter of Jhon. fol.eodem.
The epistle on the seconde sonday after twelfe day, the.xii.chapter to the Romaines fol.xliiii.
The Gospel on the seconde sonday after twelfe day, the.ii.chapter of Luke fol.xlv.
The epistle on the thyrde sondaye after twelfe daye, the.xii.chapter to the Romaines fol.xlviii.
The Gospell on the thyrde sonday after twelfe day, the seconde chapter of Jhon fol.l.
The epistle on the fourth sondaye after twelfe daye, the.xii.chapter to the Romaines fol.liiii.
The Gospell on the fourth sonday after twelfe day, the.viii.chapter of Mathew. fol.lv.
The epistle on the fyfth sonday after twelfe day, the xiii

xiii.chapter to the Romaines fol.lviii.
The Gospel on the.v.sondaye after twelfe daye, the viii.chapter of Mathew. fol.lx.
The epistle on the.vi.sondaye after twelfe daye, the thyrde chapter to the Colossians fol.lxii.
The Gospell on the.vi.soudaye after twelfe day,the xiii.chapter of Mathewe. fol.lxiiii.
The epistle on septuagesime sonday, the first epistle to the Corin.the .xiii.chapter fol.lxv.
The Gospell on septuagesime sonday, the.xx.chapter of Mathue fol.lxvii.
The Epistle on sexagesime sondaye, the seconde to the Corin.the.xi.chapter fol.lxviii.
The Gospel on the sondaye of sexagesime, the.viii. chapter of Luke fol.lxx.
The epistle on the sondaye of quinquagesime,the.i. epistle to the Corin.the.xiii.chapter fol.lxxiii.
The Gospell on the sondaye of quinquagesime, the xviii.chapter of Luke fol.lxxv.
The epistle on the fyrst sondaye in Lent,the seconde epistle to the Cor.the.vi.chapter fol.lxxvii.
The Gospel on the fyrst sonday in Lent,the fourthe chapter of Mathue fol.xc.
The epistle on the seconde sonday in Lent,the.i.epistle to the Tessa.the.iiii.chapter fol.xciii.
The Gospell on the seconde sonday in lent,the fyfth chapter of Mathewe fol.xcv.
The epistle on the thyrde sondaye in lent,the.v. chapter to the Ephesians fol.xcvi.
The Gospel on the thyrde sōday in lent,the.xi.chapter of Luke fol.xcviii.
The epistle on mydlent sondaye, the fourth chapter to

to the Galathians fol.c.
The Gospell on midlente sondaye, the.vi. Chapter of Jhon fol.ci.
The Epistle on passion sonday, the.ix. chapter to the Hebrues. fol.ciii.
The Gospell on passion sondaye, the. viii. chapter of Jhon. fol.cv.
The Epistle on Palme sondaye, the seconde chapter to the Philippians. fol.cviii.
The passion on Palme sondaye, the.xxvi. chapter. of Mathue. fol.cxvii.
An exhortacion before the cōmunion or receiuing of the sacrament of the aulter. i. Cor. xi. fol.cxiiii.
A sermon of the Resurrection of our sauiour Jesu Christe. fol.cxxviii.
The Epistle on Easter daye, the. i. epistle to the Cor. the. v. chapter fol.cxxvi.
The Gospel on Easter day, the. xvi. chapter of sayn Marke fol.cxxviii.
The Epistle on the mundaye in Easter weke, the. xx. chapter of the actes of the Apostles fol.cxl.
The Gospel on the munday in Ester weke, the. xxiiii chapter of Luke fol.cxlii.
The Epistle on the tuesday in Easter weke, the. xiii. chapter of the actes of the apostles fol.cxliiii.
The Gospel on the tuesday in Ester weke, the. xxiiii. chapter of Luke. fol.cxlv.
The Epistle on the weneldaye in Ester weke, the. xii. chapter of the actes fol.cxlvii.
The Gospel on the wenelday in Ester weke, the. xxi. chapter of Jhon. fol.cl.
The Crede of sayne Athanasius. fol.cli.

¶ The ende of the table.

The Epistle on the fyrste sondaye in Aduente.

The.xiij.chapter to the Romaynes.

Thargument.

☞ Paule prepareth and exhorteth mens hertes to a chysten lyfe.

BRethren we knowe the seasō howe it is tyme that we shulde nowe awayke out of slepe. For nowe is our saluacion nearer thā whā we beleued. The night is passed the day is com nye. Let vs therfore caste away the dedes of darkenes and put on the armoure of lyght. Let vs walke honestly as it were in the daye lyght: not in eatynge and drynkyng, neyther in chambryng and wantonnes, neyther in stryfe and enuieng: but put ye on the Lorde Iesus Christ.

MY brethren and systers in Jesu Chryste, sayute Paule thapostle of God in thys present epistle doth teach & admonysh vs, how we ought to knowe the tyme wherin we nowe be. For it is assuredly the tyme of grace, the tyme (I say) in which it hath pleased almyghty God the father which is the foūtayne and well of all mercy, mercyfully and tenderly to vi site vs by hys moste derely beloued sonne our Lord Christ Jesu whych vndoubtedly is thonly helth, redemer, and Sauiour of the hole worlde. By reason wherof (most deare brethren) we ought diligently to knowe, that nowe at laste is the tyme to awayke out of thys our drousy and depe slepe, that is to wete, to leaue and vtterly to renounce and forsake al vanite pdenes, slouth, dreames of our owne fansey, & brefly to conclude all kyndnes and sortes of synne whyche

doubtles is the ſlepe of death, yea and that of euer-
laſtynge deathe. Why then (moſte deare brethren)
ſhulde we not nowe aryſe out of thys horrible and
foule ſlepe, ſyth the Apoſtle declareth and ſignifieth
vnto vs that our health & ſaluacion is nearer then
it was what tyme we ſawe nothynge but ſhadowes
and promyſes, that is to wete, in the tyme of ꝑ lawe
Ephe.v. And as the Apoſtle wryteth to the Epheſians. Ye
that ſomtyme were afarre of, be made now neare by
the bloude of Chriſt. For as muche as the darkenes
of the olde lawe is nowe paſte, and the lyghte of the
newe lawe (whyche is the lyght of our ſautour Jeſu
Chriſte) is come vpon vs. The nyght of ſynne and
The nyght is passed. the ſhadowe of death wherin the Gentyls dyd ſytte
(as wytneſſeth the prophete Eſay) is paſſed, and the
daye of grace is at hande.
Eſay.ix. For loo, Chriſte hathe
brought vs grace, pardon, and full remiſſion of all
oure ſynnes: loo, all is pardoned vnto vs in Jeſu
Chriſte onely if we haue a conſtante and vnfayned
fayethe in hym that it is he to whom God the father
hath gyuen all and for whom and by whom he wyll
gyue all and forgyue all and ſo make vs the chyldre
of fayethe and of lyght in hym, whyche is the onely
very cleare daye and very lyght of fayth and conſe-
dayes. quently of euerlaſtyng lyfe. He is our day, he is our
lyght, our grace, our fayth, our health, our lyfe, and
altogether ours, wythout hym we are nothynge at
al. Yea of our ſelues we be but nyght, but darkenes
but infidelite, ſynne, perdicion, and death. And what
death? Certes death without ende. Let vs then with
chriſten and faythfull hertes do the thynge whyche
the Apoſtle (that is to ſaye the ambaſſadour and

mes-

messanger of God) dothe monyshe and exhorte vs to do. Let vs leaue, I saye, all workes and dedes of darkenes that is to wete, ignorannce and blyndnes of godly workes, and take we vpon vs the armours of lyghte: whyche be the graces of our Lorde Jesu Christe, that is to saye all fayth, all truste, all feare, all reuerence, and all loue in hym, whyche hathe so muche loued vs that he beynge God wolde become man and suffre deathe for vs and gyue hym selfe a sacrifice & raunsome for vs to thintente that in that sacrifice God shuld forgyue al synnes vnto al them that euer were from the begynnynge of the worlde, and that be at thys presente season and that shalbe vnto the ende of it, so that they haue this knowlege, thys fayth, thys feare and trust in hym. And of thys ought we not to doubte, for it is not so true that we be and speake the one to the other, as thys is true. Nor that the skye and the earth is, as thys is true. Than go to, deare brethren, let vs walke gladly in spirite (armed wyth fayth and truste) in all honestye and clennes as in daye lyght in thys tyme of grace, the tyme, I saye, of the commynge and visitacion of the sonne of God our Lorde Jesu Christ. Flee we al surfettynge, reuelyng, and dronckennes, al foule lustes and lythynes, all stryfes and enuyes, and let vs cloth our selues wyth Christ, be we shynyng and gyltrynge wyth hys fayth. Let vs rayse vp our selues to hym by fayth, by true hope and trust al enflamed in hys loue and armed with al his graces. And albeit we must liue in flesh, that is to wete, by eating & drynkyng, yet let vs so lyue in flesshe, let vs so eate and drynke that excesse and lust be away, accordyng

Dedes of darknes.

Arma lucis.

to the temple of Chriſt. To whom be gyuē al prayſe, glory, and thankes worlde wythout ende. Amen.

The Goſpell on the fyrſt ſondaye in Aduent.

The. xxj. Chapter of Mathewe.

Thargument.

☞ Chriſt the true Meſſias and Sauiour of the worlde dothe here ryde vp to Ieruſalem lyke a meke kyng accordyng to the prophecie.

WHan Ieſus drewe nye vnto Hieruſalem and was come to Bethphage vnto moūt Oliuete, he ſent two diſciples, ſayeng vnto them: Go into the towne that lieth ouer againſt you and anone ye ſhall fynde an aſſe bounde, and a coulte wyth her: looſe them and brynge them vnto me. And if any man ſaye ought vnto you, ſaye ye, the Lorde hathe nede of them, and ſtreyght he wyll let them go. All thys was done that it myght be fulfylled whyche was ſpoken by the prophete, ſayenge: Tell ye the doughter of Syon, beholde, thy kynge cōmeth vnto the, meke, ſyttynge vpon an aſſe and a colte, the foole of the aſſe vſed to the yooke. The diſciples wente and dyd as Ieſus commaunded them and brought the aſſe and the colte, and put on thē their clothes, and ſet him theron. And many of the people ſpred theyr garmentes in the waye. Other cut downe braunches from the trees, and ſtrawed thē in the way. Moreouer the people that wente before and they that came after, cryed, ſayenge: Hoſanna to the ſonne of Dauid. Bleſſed is he that commeth in the name of the Lorde, Hoſanna in the hyeſt.

The goſ-

The Gospell of thys presente daye good people is wryten in the begynnyng of the.xxj.chapter of sayne Mathew, whych(as ye haue herd)is of the approchyng and comming of our Lord Jesu Christ vnto Jerusalem. Nowe therfore when he came into Bethphage vnto the mount of Oliuete, he sent two of hys disciples for to bryng vnto hym the asse and the asses foal. Thys is to saye as holy doctours do erpounde it that when he came downe for our sakes into thys vale of mysery and drewe nere the mountayne of the hyll of hys hygh mercy(the whiche was wrought vnto vs by hys glorious passion)he sente two of his disciples, that is to vnderstande, the holy shewers of hys commynge as well of the olde testament as of the newe, for to bryng vnto him by fayth two peoples, that is to say, the people of Jury vpon whome God had of olde set and rested hymselfe by the lawe(the which is signifyed by the asse.)And the Gentyles, vpon whom God had not sette nor restyd hym, whiche were out of the lawe and mysbeleuers, that is syguifyed by the asses foale. For our Lorde Jesus Christ wolde of hys goodnes and mercy that the Gentyls also shulde be brought to hym & there wolde he syt and reste by fayth and by grace. And so nowe haue the disciples and the holy messaungers of the commyng of the sonne of God, done the thing whych he commaunded them. They haue brought vnto hym the two peoples, and nowe he is sette and rested vpon the bothe: vpon the one by the lawe and the grace of fayth, vpon the other onely by grace of fayth and by hys mercy. And nowe at this tyme(my brethren and systers)are fulfylled and accomplished

The alle gorie of the asse, and asses foale

the prophecyes which were long before ſpoke by the holy prophetes, as that of Zacharie wrytten in the nynth chapter alleged here by ſaynt Mathewe, ſayeng: Reioyce thou greately O daughter Syon. Be gladde O daughter Hieruſalem. For loo thy kynge commeth vnto the, euen the ryghtuous and Sauiour, lowly and ſimple is he, he rydeth vpon an aſſe and vpon the foale of an aſſe. By theſe wordes the prophete ſheweth mooſt clearly why Chriſt came in to this worlde and what profyte and commoditie he brought wyth hym by hys commynge. He calleth Chriſte a ryghtuous kynge, not becauſe he is iuſte onely of hymſelfe or the ſelfe iuſtice, but becauſe he alſo maketh other iuſt. So in lyke maner he calleth him a ſauiour euen becauſe he ſaueth other, namely ſuche as woll ſtedfaſtly beleue in hym. And ſurely he is the meke kynge, the kynge of kinges, Lorde of heuen and of earth, of angels and of men. But who is the daughter of Syon? It is no doubte euery faythful ſoule, yea and al ſoules together the which ought well to reioyce whan it is ſhewed them of the commynge of one ſo myghty, ſo noble, ſo excellente a kynge: and alſo ſo meke and gentle whych cōmeth to redeme all, to ſaue all, and to drawe all to him, as he ſayeth in another place. Yf I ſhalbe lyfte vp frō the grounde (that is to ſay, if I ſhalbe offered in ſacrifice and lyfted vp vpon the croſſe vnto God my father) I ſhall drawe all vnto me. And nowe for the welcomyng and receyuynge of thys our kynge and ſauiour into our hertes we ought to do as the diſciples and the chyldren of Iſrael dyd, that is to wete, to take away our olde clothynges, I meane to lette

Zacha. ix.

Iho. iij.

aſyde

alyde the olde man, the man of synne and to cut of the braunches of the tree of concupiscence, and laye them vnder the feete of the asse and the asses coulte wheron doth syt by fayth the great and mighty kynge Jesu Christ and to crye wyth the people wyth a hye voyce of fayth, hosanna filio Dauid, and to alde of God the father of mercy, the health of his Christ for asmuch as there is none whych saueth but he only. Psalm. cxvij.

Furthermore we ought well to say wyth al our hertes: very happy, blessed, fortunate, and victorious is he that commeth in the name of the Lorde God, that is our Lorde Jesu Christ whych commeth and is al wayes ready and at hande to saue all and desyreth nothynge for to saue al but only this lyuely and vnfayned fayth. Thys is the meanynge of the Gospell at the begynnynge of thys Aduente and of his holy commynge. Saye we than all wyth herte in fayth, blessed and prayesed be he that commeth in the name of the Lorde. Amen.

The Epistle on the seconde sondaye in Aduent.

The. xv. chapter to the Romaynes.

Thargument.

S. Paule doth here declare that Christ by his cōmyng fulfylled the promyses made vnto the fathers and brought both vnto them and also vnto vs Gentyls euerlastynge mercy.

WHatsoeuer thynges are wrytten afore tyme they are wrytten for our learnynge, that we thorowe pacyence and comforte of the scryptures myght haue hope. The God of pacyence and consolation graunt you to be lyke mynded one towarder

des another, after the exemple of Christe Iesu: that ye all agreynge together maye wyth one mouthe prayse God the father of our Lorde Iesus. Wherfore receyue ye one another, as Christ receyued vs to the prayse of God. And I say, that Iesus Christe was a minister of the circumcision for the truthe of God, to confirme the promyses made vnto the fathers: that the gentyls myght prayse God for hys mercy, as it is wrytten: For this cause I wyl prayse the amonge the Gentyls, and synge vnto thy name And agayne he sayeth: Reioyce ye Gentyles wyth hys people. And agayne, prayse the Lorde all ye gentyls, and laude him al ye nacions together. And agayne Esay sayeth: ther shalbe the roote of Iesse, and he that shall ryse to raygne ouer the Gentyles, in hym shall the Gentyls truste. The God of hope fyll you wyth all ioye and peace in beleuynge that ye may be ryche in hope thorowe the power of the holy ghoste.

MY brethren and sisters the Epistle of S. Paule whych ye haue herde teacheth vs aboue al thinges to imbrace, loue, and haue in reuerence all holy scriptures & not wythout cause, for they be the vndoubted wordes of God & not of men. And all that be in them wrytten be wrytten for our learnyng and instruction. But what learnynge? Surely heauenly learnynge, spirituall learnynge, learnynge of lyfe: as it is wrytten in the fourth chapter of sayne Mathew. Man lyueth not onely wyth breade but he lyueth of euery worde that commeth from the mouth

The worde of God Mat. iiii

of

of God. The holy ſcripture then is the true breade of vnderſtanding & of ghoſtly lerning, it is the true feading of the ſoule. Wherfore euery man ought to enforce hymſelfe for to haue parte of it and to know it, to the intent he may lyue in ſoule and ſpiritually, to thende alſo (as our epiſtle ſayth) that by pacience and comforte of holy ſcriptures, we may haue oure truſt in god and hope of euerlaſtyng lyfe the whych we ought ſo muche to deſyre and to wyſhe for, both day & nyght, that with all fayntes we myght prayſe God the father and Jeſus Chriſt our kynge, our redemer and ſauiour, and that only ſhote auker in the heauenly glory. Which thing alſo ſaint Paule doth deſyre, when he ſayeth. The God of pacience and of comforte graunt you to be lyke minded one towardes another after the exemple of Chriſte Ieſu, to the intente that wyth one courage and wyth one mouth you may honour God the father of our lord Jeſu Chriſt. And after he doth exhorte vs vnto charitie and brotherly loue in helpynge one another in thys holy doctryne as our Lorde Jeſu Chriſte hath helpyd vs by gyuyng hys holy Goſpel which is the true lyght of fayth, and in bying vs agayn wyth his paynfull death and alſo by waſhyng and clenſynge all our ſynnes with his moſte precious bloude. In thys we al with one harte beyng lyfted vp to him in ſpirite, ought to honour and prayſe God the father of oure Lorde Jeſu Chriſte in yeldynge vnto hym thankes for ſo great and wonderfull benefites whiche we haue receyued at hys gracious handes. Ro. xv.

And the apoſtle ſayeth here that our Lorde Jeſu Chriſt hath not miniſtred and giuen his graces and

minister of circũcision. benefytes only to the Gentyls, but also he hath ministred them vnto the circumcision, that is to saye, vnto the circumcised Jewes for asmuch as the promisses of this doctrine of the gospel, and also Christ and the redemption by hym to be made was promised vnto them, as it is manifestly knowen by ỹ prophetes. But to the Gentyls, that is to saye, vnto vs that are descended from the Gentyls: thys is done by the excedyng grace and mere mercye of God, as saynt Paule doth here shewe vnto vs, in bryngyng forth the open wytnesse of the holy scriptures. Yea all that euer we haue, we haue it of the mere grace & goodnes of God and not of our owne deseruynges. Whych thynge also the ryght excellent doctour S. Austyne in a certayne sermon dothe full eloquently declare vnto vs, in thys wyse. Beware O Christian beware pryde. For albeit thou beyst the folower of sayntes yet repute altogether to grace, for that thou arte one of those that be lefte to be saued, the grace of God in the and not thy meryte hath caused it. Fynally of the selfe remnaũtes the prophete Esay thus speaketh. Onles the Lorde of hoostes had lefte vs sede, we shulde haue bene as Sodoma and lyke vnto Gomorra. Yf by grace (sayeth he) than not by workes, that is, auaunt not thy selfe of thy meryte. For els grace were no grace. For yf thou presumest of thyne owne industrie & labour, than a mede and rewarde is yelded the and not fauour gyuen the. If it be grace it is gyuen gracyously that is to say frankely and frely. I aske nowe, beleuest thou O synner in Christe? Thou sayest, I beleue. What beleuest thou, that frankely all thy synnes can by hym be remytted

The wordes of saint Austine

Esay. i.

wytted and pardoned. Thou haſt the thynge yͤ thou beleuedſt. O gracia gratis data! Oh grace freely and wythout thy merite gyuen vnto the. But what doeſt thou ryghtuous and iuſte man beleue? Doeſt thou beleue that wythout God thou canneſt not kepe his ryghtuouſnes? Then repute all thy ryghtuouſnes vnto hys louyng kyndnes. And that thou arte a ſinner, aſcribe it vnto thyne owne wyckednes. Be thou thine owne accuſer, and he ſhalbe thy pardoner. For euery treſpaſſe, crime, or ſynne, cõmeth of oure owne negligence, and euery vertue and holines proceedeth of gods indulgence and grace. Hytherunto I haue reported vnto you the wordes of ſaynte Auguſtine. Wherfore (my deare brethren and ſyſters) we ought well continually to thanke God and our Lorde Jeſu Chriſt with all our hertes for ſo greate and wonderfull mercyes that he hath done vnto vs. And we ought well to haue all hope in hym, as Eſay telleth Eſay. xi. vs. There ſhalbe the roote of Jeſſe and he that ſhall ryſe to reygne ouer the gentyls: in him ſhal the gentyls truſt. And than ſhall it come to paſſe that God of hys moſt gracious goodnes ſhall fyll vs all with hope and wyth ſpirituall peace, in beleuyng and hauyng ſtedfaſt fayth, to the intent we myght aboũde and mooſt plenteouſly flowe in hope, in ſtrength, in vertue, and in power of the holy ghoſt, thorowe our Lorde Jeſu Chriſt to whome be prayſe and imperie for euer and euer. Amen.

The Goſpell on the ſeconde ſonday in Aduent. The. xxj. Chapter of Luke.

Thargument.

☞ The ſeconde cõmyng of Chriſte whych ſhalbe to iudge the worlde, is here declared which is to the godly comfortable, but to the vngodly terrible and dreadfull.

IEſus ſayd to hys diſciples there ſhalbe ſignes in the ſonne and in the mone and in the ſtarres, and in the earth, the people ſhalbe at theyr wyttes ende thorowe diſpayre. The ſee and the water ſhal roare and mens hertes ſhall fayle them for feare, and for lokynge after thoſe thynges whych ſhall come on the earthe. For the powers of heauen ſhall moue. And than ſhall they ſe the ſonne of man come in a cloude wyth power and greate glorie. Whan theſe thynges begyn to come to paſſe: loke vp and lyfte vh your heades for your redemption draweth nye. And he ſhewd thē a ſimilitude: Beholde the fygge tree, and all the trees, whan they ſhote forthe theyr buddes, ye ſe and knowe of your owne ſelues that ſommer is than nye at hande. So lykewyſe ye alſo whan ye ſe theſe thinges come to paſſe be ſure that the kyngdome of God is nye. Verely I ſaye vnto you: thys generacion ſhall not paſſe, tyll all be fulfylled. Heauen and earth ſhall paſſe, but my wordes ſhall not paſſe.

THys preſent Goſpel which is red in the church thys daye good chriſten people is of the ſignes that ſhal appeare before the ſeconde aduent or commyng of our Lorde Jeſu Chriſt. In hys fyrſte commynge there were ſhewed ſygnes in the ſterres: as that whyche brought the wyſemen from the Eaſt to

worſchyp

worshyp our Lorde in Bethleem. And in the sonne & the mone in the day of hys passion which loste theyr lyght and bryghtnesse. There was troubles in the lande of Jury: in the sleyng of the innocent chyldren commytted by Herode. There was also before that tyme greate confusion and fearfulnes in Jury. And then he came in greate humilitie beyng for vs made poore whych was the very rychest of al to the intent he shuld gyue vs his glory and hys ryches. But assuredly afore hys second cõmyng there shalbe other sygnes farre more terrible and dreadefull throughe out all the worlde, in the starres, in the sonne, and in the moone, in angupshes of men throughe out all the worlde, in chaungynge of elementes (as of the see) and maruelous ouerflowynge of waters, in so muche that all the inhabitauntes of the earth shall be troubled and dyed vp for abashement and feare. Antichriste shall then be abrogated and discouered. And Helias shall restore all agayne. The Gospel of the kyngdome shalbe preached throughe out all the worlde and then shalbe an ende as it is wrytten in the .xxiiij. chapter of Mattheu. Then shalbe harde warres & rumours of warres sedicions, nation shal ryse agaynst nation. Uexacions and tribulacion of people shalbe greate. The auncient serpente shalbe loosed for a lytle tyme, that is to saye, false prophetes, Heretikes, Anabaptystes, Sacramentaries, Suarmerians, Seductours, frãtike spirites. Ther shalbe pestilencies, sampne, earth quakes, there shal be confusions, roarynges, and ragynge floudes. The sonne shalbe darkened, and the moone shal not gyue her lyght The starres shall fall out of theyr

Mat. xx
Mat. 27.
Mat. xv
Luce. 23

2. thes. 2

These sygnes were neuer so apparaunt as nowe.

Apo. xx
1. Ti. iiij
ij. Ti. iij

place. The powers of heauen shalbe moued. And than at last our Lorde shall come in great maiestye beynge accompanyed wyth all the puissaunces and heauenly armye of heauē, and shalbe sene with euery eye of them whyche haue bene from the begynnyng of the worlde, vntyll the laste man that shalbe borne on the earth. And then soone after, all the good shall ryse in great glorye, as our Lorde dothe declare vnto hys disciples by the similitude of the frygge tree,
Luc. xxi by the whyche one maye knowe, that the beawtye of the sommer is at hande. And bycause we shall not doubte of thys truth, our Lorde doth assure vs that thys word whych he telleth vs is more certayne thā that we knowe that heauen and earth is. For the heuen and the earth shall passe, and shalbe chaunged, but the wordes of our Lorde concernynge the synnes and hys cōmynge shall not passe, that is to say, wythout any doubte they shall come to passe. And we ought to beleue thys to be more certayne, than it is certayne that heauen and earth is. Alas my brethren and systers, howe shal they than do, that haue not had fayth in Jesu Christ, in that great kyng, in that great iudge, before whom all they whyche euer were or shalbe, must be assembled, before whome the vertues of heauen shall tremble by great reuerence of so hygh a maiestie? Alas what shall they do? It shalbe to late for to repente them. It shalbe to late for to beleue that thynge whych they se, there shalbe nomore but death euerlastynge, whych shal tary for them: yea by one only word of the iudge they shalbe throwen downe into hell fyre amonge the hypocrites where shalbe wepynge and gnashynge of teeth,

Wherfore my brethren and ſyſters, let vs knowlege with ſure and ſtedfaſt fayth this fyrſt commynge of our Lorde Jeſus Chriſt, hauyng al hope, feare, and reuerence in hym, lyuynge accordynge to the ſpirite, and not accordyng to the fleſh, I meane accordynge to hys doctrine and hys worde, & not after our owne fanſyes, luſtes, and deſyres, in ſuch wyſe as we may be of the nombre of the good and of the electe people of God, whoſe redemption (that is to ſaye the glorye of the reſurrection of bodies, whyche thinge here doth promyſe vs faythfully our Lorde Jeſus Chriſt our kynge and iudge) ſhall thā draw nere. And thā ſhal we praiſe him and yelde him due thankes with al his bleſſed aungels lyuyng and raigning with him eternally in glorye. Amen.

The Epiſtle on the thyrde ſondaye in Aduente.

The. i. to the Corinthians the. iiij. chapter.

Thargument.

¶ Paule here ſheweth that all Apoſtles & preachers be Chriſtes miniſters and the ſtewardes of hys myſteries.

BRethren, let a man thys wyſe eſteme vs, euen as the miniſters of Chriſt, and ſtewardes of the ſecretes of God. Furthermore it is required of the ſtewardes that a mā be foūde faythfull. Wyth me it is but a ſmall thynge that I ſhulde be iudged of you, eyther of mans iudgmente. No I iudge not myne

myne owne ſelfe. For I know nought by my ſelfe: yet am I not therby iuſtifyed. It is the Lorde that iudgeth me. Therfore iudge nothynge before the tyme, vntyll the Lorde come whyche wyll lyghten thynges that are hyd in darckeneſſe, and open the councels of the hertes. And then ſhall euery man haue the prayſe of God.

MY deare frendes whiche ought by true charitie to be brethren and ſyſters in Jeſu Chriſte, and to knowlege all one God for our father by the benefyte and gyfte of faythe and of the regeneration or new byrth whych we haue in our Lorde Jeſu Chriſt and by Jeſu Chriſte: aſſuredly in hym and in the father of heauen (whiche are but one God) ought to be all our fayth and truſt, and in no creature lyuynge, lyke as ſaynte Paule ſheweth vs in thys preſente epiſtle whyche woll not that we ſhulde eſteme eyther hym or any of the other Apoſtles to be any thynge els, but miniſters and ſeruauntes of our Lorde Jeſus Chriſte, and ſhewers, declarers, interpretours, diſpenſours, or ſtewardes of the ſecretes and miſteries of God, howe he woll ſaue all through fayth in Chriſt. And that he requyreth none other thynge of them whiche preache and ſhewe vnto vs hys worde, but that they ſhulde be faythfull in the ſame, and that they ſhulde purely preache and ſhewe vnto vs onely hys worde. And that Jeſus Chriſte and hys worde is our onely lyfe, our helth, oure redemption, our ryghtuouſnes, our fayth, oure hope, and brefely altogether ours, yea more than all. It is pythie, permanent, endles, and not to be comprehended of vs.

For

For assuredly an Apostleshyppe is not a tyranny or worldly power, but rather a seruice and ministerie, yea and as it were a certayne stewardshyp or amner shyp of other mens goodes that is to wete of the gospell of Christ. And lyke as in stewardes or amners of temporall thynges thys one thynge is requyred that they be faythfull: So lykewyse in bishops and pastors it is requyred that they shulde faythefully minister and despense the heauenlye treasure. And this place of saint Paul maketh not a lytle agaynst the foule vsurpacion and tyranny of the byshop of Rome and of hys adherentes, whyche they practise and exercyse in Christes churche. Agaynste whome also sayne Bernard in his tyme dyd vehemently inuie and wryte, whose wordes be these. Alacke alacke Lorde God, for they be nowe cheif in thy persecucion whyche seme to loue the hygheste place in thy churche, and to beare all the swynge. They haue taken and consumed thy congregation. Theyr conuersacion is wretched and the subuersion of thy people is miserable. And wolde God they hurted onely in this parte. Perchaunce there shulde be many that beynge warned with the Lordes exhortacion wolde beware to folowe theyr examples accordyng to thys sayenge. Quæ dicunt facite, do as they speake, but loke not to theyr doynges. Wheras nowe the holy orders and degrees be gyué to the occasiõ of fowle lucre, and they counte Christes religion to be gaynes. Thus speaketh thys good doctour saynt Bernard bewaylyng the miserable state of the church, & at laste he calleth these lordly prelates playne Antichristes. For surely an Antichrist is nothynge els

Agaynst the tirãnt of the Bishop of rome

Bernard in hys sermon de conuersione Pauli.

C.i. but

but one that in all hys prꝛocedynges and doinges is
Auſtin. contrary to Chꝛiſt and to hys goſpell, as ſaynte Auſtine full well defyneth it. Nowe I prꝛaye you, who is moꝛe contrary to Chꝛiſte, then the See of Rome theſe many yeares, whoſe ſtudye is nothynge elles, but to ſtoppe the free paſſage of Chꝛiſtes Goſpell, leſt theyꝛ hypocriſie and iugglynge ſhulde be vttered, eſpyed, and come to lyghte, and then fare well theyꝛ gaynes and hyghe prꝛelacie, wherin they nowe reygne moꝛe lyker goddes then men. Wherfoꝛe to retourne to my matter, yf any perſon what ſo euer he be (good bꝛethꝛen) prꝛeacheth and ſheweth you any other thynge ſaue onely thys woꝛde of Jeſu Chꝛiſt, he is doubtles no faythfull ſtewarde, no ſyncere prꝛeacher, diſtributer and ſhewer of the ſecretes and miſteries of God, but is an infidele, a fals hypocrite, and a decepuer, and an Antichꝛiſte. Wherfoꝛe gyue no credence vnto hym: beleue hym not, truſte not hys ſugred and paynted woꝛdes. But alas of ſuch hypocrites and gloꝛiouſe decepuers the woꝛlde hath bene, as is ſayd, and is at thys day excedyngly
☞ fylled, and ſhalbe vntyll the ſecretes of God, that is to ſaye, vntyll Jeſus Chꝛiſte and hys woꝛde ſhalbe faythfully vttered, prꝛeached, and receyued in the woꝛlde and in the hartes of the faythfull. Nowe I prꝛay you, what ought the faythfull and true prꝛeachers of the Goſpell to care, yf any happely wolde raple, murmoure, oꝛ detracte them, in ſpeakynge reꝛproches and lyes of them, as by callynge them heretikes, ſchiſmatykes, and ſuch lyke, whē ſaynt Paule cared nothynge foꝛ it: noꝛ yet foꝛced of hym ſelfe.
But foꝛaſmuch as the woꝛde of God (whyche onely

is the

is the lyuely breade and foode of our soules whyche be nourysshed in faith wyth the worde) was blasphemed and letted, certes one ought not than to leue for thys, but alwaies to preache faythfully the wyl, mysteries and secretes of God, that is to vnderstande that Jesus Chryst and hys worde be onely of power and force with vs and altogether, and that man and hys worde is nothynge. I say he ought not to haue hope of iustification and of soule healthe any where els but in Jesus Chryste, euen as sayne Paule notwythstandynge that he preached faythfully the gospell, and glad tydynges of oure saluacion, and that all hys workes were good and holy, and more (peraduenture) than be the workes of all them whyche lyue nowe on the earthe, yet for all thys he had no hope of iustification, nor of health in hys owne workes and merites: But onely in Jesus Chryst. For he sayeth here hym selfe: I am not fauty in any thinge, my conscience condemneth me not, I knowe nought by my selfe, but I am not iustified in this, as though he shulde saye. Albeit I execute my office faythfully and am bespdes forth gylty of none outwarde vice, yet before God I knowlege my selfe a synner & that bycause of the inwarde naughty affectes and lustes whiche be euer wythin me, for God is he that iugeth me, that is to say, god is he that iustifyeth me, whose iudgemente is accordynge to trouthe. Rom. ij. for he iudgeth by the harte and not by the outwarde workes. And furthermore he doth forbyde vs sore for to iudge eyther of the iustice or iniustice of them that be lyuynge and of them also that be dead. For it is a thyng that belongeth not to vs but only vnto God,

Nichil michi conscius sum.

and we oughte to abyde the daye of iudgemente, in whyche the ſecretes of the hydde conſcience and the counſayles of the hart that is to wit, hypocriſie vngodlynes of mynde ſelfe loue and other naughty affections whyche the worlde ſeyth not ſhal then be opened and manyfeſted. And at that tyme the true prayſe ſhalbe of God and not of men. Then ſuch as haue bene prayſed of men, ſhalbe wythout glory and prayſe, and on the contrary parte, ſuch as haue bene nought ſet by of men: ſhall at that tyme be honoured and highly auaunced of God. Take hede then moſt dearly beloued brethren in Chriſt that ye haue not ſo many fonde truſtes and affiauncies in creatures, neglectynge the creatour and maker of all as ye haue had in tymes paſſed what tyme ye walked in blyndnes, and that ye iudge not before the tyme, and fynally that ye gyue not the prayſes, the fayth and hope (whyche be due onely vnto God and vnto our Lorde Jeſu Chriſte) vnto hys creatures. Note well theſe thynges and kepe youre ſelues frome tryynge: gyuyng al your fayth and truſt to our Lorde Jeſu Chriſte and to his mooſte ſacred holy and true worde. To thys Jeſu Chriſte togyther wyth the father and holy gooſte be gyuen prayſes continually. Amen.

The Goſpel on the thyrde ſondaye of Aduent.

Mathewe the. xi. Chapter.

Thargument.

☞ In thys Goſpell Jeſus is aſked whether he was that Meſſias and Sauioure whyche was ſo muche promyſed to be ſent, and by manifeſte ſygnes & tokens he declareth hym ſelfe to be he.

When

WHen Iohn beynge in prison hearde the workes of Christ, he sent two of his disciples, and sayd vnto hym: arte thou he that shall come? or do we loke for another? Iesus answered and sayde vnto them: Go and shewe Iohn agayne, what ye haue hearde and sene. The blynde receyue theyr syghte: the lame walke, the lepers are clensed: and the deef heare, the dead are raysed vp, and the pore receyue the glad tydynges of the Gospell. And happy is he that is not offended by me. And as they departed, Iesus beganne to saye vnto the people concernyng Iohn. What wente ye out into the wyldernes to se? A rede that is shakē with the wynde? Or what went ye out for to se? A man clothed in softe rayment? Beholde: they that weare softe clothynge: are in kynges houses. But what wente ye out for to se? A prophete? Verely I saye vnto you: and more then a prophete. For this is he, of whom it is wrytten. Beholde, I send my messēger before thy face, which shall prepare thy waye before the.

THe Gospell of thys presente sondaye, declareth vnto vs, howe saynt John beynge in bondes, dyd sende two of hys disciples vnto Jesus Christe, for to tell hym these wordes in message. Arte thou he that was to come: or do we abyde another? Not that he doubted, that he was not the true Messias, the true Christ, and Sauioure of the worlde, whom he had baptised, vpon whome also he had sene sensibly the holy Ghoste, to descende and abyde vpon hym, and finally of whome he sayde: Beholde the lambe of God, whyche taketh awaye the synne of

Mat.iij

Ioh.i.

the worlde, as though he wolde ſaye: Beholde thys is he whyche ſhalbe the ſacrifice, and by whom ſhall be pardoned and waſhed awaye al the ſynnes of the worlde. But he dyd thys to the intent that hys diſciples ſhulde knowe ſtedfaſtly that Jhon baptiſt was nothynge: but that he, to whom he ſente them, was all, and that they ſhulde not haue thys foolyſhe opinion and iugemēt that Jhon baptiſt was the Chriſt as by theyr fonde opiniō & affection they did thinke. And he ſhewed them by figure in hymſelfe, that the olde lawe was ready to dye, and to be abolyſhed.

S. Hierome. To thys agreeth alſo ſaynte Jerome wrytyng vpon thys place, whoſe wordes be theſe: Jhon aſketh not this queſtiō as not knowyng it, but euen as our Sauiour aſked where they had put Lazarus to the intente that they whiche ſhulde ſhewe hym the place where he was buryed myghte at leſte waye by thys meanes be prepared to faythe when they ſhulde ſe the deade ryſe agayne: So in lykewyſe Jhon baptiſte whom Herode was aboute to kyll ſendeth hys diſciples to Chriſte, that by thys occaſion ſeynge the ſignes and vertues of Chriſte they myght beleue in hym. So then the diſciples of Jhon wente and dyd theyr meſſage accordyngly. And Jeſus Chriſte ſhewed them for anſwere that he was the true phyſicia, and he alone that gaue lyfe, in geuynge ſyght to the blynd before them, makyng the lame to go vpryght, clenſynge the lepers, reſtorynge vnto the deafe theyr hearynge, reaſinge the dead, vnto lyfe, and ſhewyng the Goſpell vnto the poore of ſpirite: and alſo sayenge that they were very happye, whyche were not ſlaundered nor offended wyth the poore and ſimple degre of hys perſon, as thoughe Chriſt ſhulde ſaye:

Esay. lxi

Beatus qui non fuerit offenſus.

theſe

These wordes whiche ye heare of me be Gods wordes and the workes whyche ye se, be the woorkes of gods power. Wherfore when ye se thys my vile and symple person, be not offended. Ascribe not my workes eyther to Satan, or to other thynges. Be not discouraged from beleuyng in me & from my word, nor doubte ye not but that I am the true Messias and that ye must abyde for none other. Nowe when these ambassadours or messengers were departed, he beganne to tell and blase abroade the prayses of Jhon Baptist in prayspng al them that be no suche flaterers as wyll bowe vnto all wyndes, that be not delicate and voluptuouse. For such was the forecõmer which was a prophete, and more thã a prophet, in that that he had not only said that a stronger thã he shulde come after hym, of whom he was not worthy to vntye the lachet of hys shoes: but hymselfe dyd shewe & poynte hym wyth hys fynger, sayenge: Beholde thys is he of whome I haue spoken which ought to come after me. For surely none of ỹ other prophetes whych al haue pphecied of Jesus Christ dyd demonstrate and poynte with theyr fynger this our Messias and sauiour Jesu Christe, so that they were only prophetes, but Jhon baptist was beyond them, and more than a prophete, in as muche as he prophecyed not but poynted out Christ. And al this prayse and glory is gyuen vnto saynt Jhon, not for hymselfe, but only bycause he was sente afore ỹ face of Jesus Christe for to prepare hym hys waye, that is to saye, the soules of them which shulde come vnto hym. to thintent they myghte the more promptly and gredely receyne the fayth of Jesus Christe, and Ioh.i.

keſtely knowledge and confeſſe that he was the only Meſſias that is to ſaye the Sauiour of the worlde. They then whych vnfaynedly, wyth ſpirite, prepare the ſoules by holy preachynges vnto Jeſus Chriſt, ſhewyng and declarynge, that Jeſus Chriſte is the true ſauiour, which is come from aboue, & is aboue all, and which ſaueth all, ſhalbe hyghly commended and prayſed of Jeſus Chriſte, as ye haue hearde the prayſes aboue ſayde of hys forecommer. And vyght happy ſhall they be that ſhalbe prayſed by ỹ mouth of the ſonne of God.

The Epiſtle on the fourth ſondaye in Aduent.

The. iiij. chapter to the Philippians.

Thargument

Of the nereneſſe and approchement of Chriſt.

BRethren reioyce in the Lorde alwaye, and agayne I ſaye reioyce. Let youre ſoftenes be knowen vnto all men. The Lorde is euen at hande. Be carefull for nothyng, but in all prayer and ſupplication let your peticions be manifeſt vnto God wyth gyuynge of thankes. And the peace of God whyche paſſeth all vnderſtandynge kepe your hertes and myndes thorowe Chriſt Ieſu.

THe Apoſtle ſaynt Paule (good people) doth admonyſh vs in thys preſent Epyſtle wrytten vnto the Philippians, of ſobrenes, that is that we be not fyerce, proude, nor ſtrypynge eyther in oure dedes, ſayenges, or maners: but ſofte, gentle, demure, ſober, and gracious in wordes, dedes, & behauours, doyng all that euer we do one towardes another in loue and charitie, & in thys to reioyce vs alwayes in

Jeſu

Jesu Christe, wythout hauynge any troubelouse thoughtes or care of ẏ wherewyth we shulde lyue, cladde, or nourysh vs and our houshold, as though the prouision of vs & of the worlde longed vnto vs. But we ought to know and haue this stronge faith that it is not we nor none of vs that prouydeth for vs in labourynge diligently accordynge to our labours, but that it is our father whych is in heauen, that puruayeth vniuersally for vs all, who also be blessed of al creatures. And we ought dayly to haue in our hartes, thys fayre sayenge of the Prophete: Iacta super Dominum curã tuã: et ipse te enutriet. Ps. liiij. That is to saye: Cast thy care vpon the Lorde, and he wol nouryshe the. Wherfore in al our prayers in all oure sutes and peticions, let vs do so, as thys greate and vniuersal purueyour I meane the Lord of all lordes maye knowe that we be not vnkynde, and that in al and of al, we gyue hym worthy thankes, hauyng within vs this sure and stedfast fayth, that we haue nor can haue nothynge of our selues, but we haue and must haue all of hym and in hym. Then shall we haue a spirituall and permanente peace in our hartes, whych passeth all witte and vnderstandynge, gyuen of thys greate spirite of God whych shal kepe our hartes, ẏ is to saye our soules, by perfyte fayth in Jesu Christ. To whom togyther wyth the father and holy gost thre persons in Trinitie be prayses and thankynges eternally. Amen.

The Gospel on the fourth sondaye of Aduent.

The fyrst chapter of saynt Iohn.

Thargument.

☞ Thys Gospell is of the recorde & testimonye

of Jhon Baptiſt where he is demaunded what he is, and he ſheweth of himſelfe what he is, and wherfore he came into the worlde.

THys is the recorde of Ihon whan the Iewes ſent preſtes and leuites frō Ieruſalem to aſke hym what arte thou? And he confeſſed and denyed not, and ſayd playnly I am not Chriſt. And they aſked him: what then? arte thou Helias? And he ſayd: I am not. Art thou that prophet? And he anſwered no. Than ſayd they vnto him: what arte thou, that we maye gyue an anſwere to them that ſente vs. What ſayeſt thou of thy ſelfe? He ſayde, I am the voyce of a cryer in wyldernes, make ſtrayghte the waye of the Lorde, as ſayde the prophete Eſaias. And they whych were ſent, were of the Phariſees: And they aſked him, and ſayd vnto him: why baptiſeſt thou than, yf thou be not Chriſte, nor Helias, neyther that prophete? Ihon anſwered thē, ſayeng: I baptiſe wyth water: but there ſtādeth one amōge you whome ye knowe not, he it is whyche though he came after me, was before me, whoſe ſhoe latchet I am not worthy to vnloſe. Theſe thynges were done in Bethabara beyonde Iordayne, where Ihon dyd baptiſe.

OVre Goſpell (good people) declareth vnto vs, how they of Ieruſalem dyd ſende theyr preſtes & miniſters vnto Jhon the baptiſer, to knowe yf he were the Meſſias and Sauiour of the worlde. And he confeſſed right plainly and denied not the trouth but conſtantlye he graunted and confeſſed that it was

was not he nor that he was Helias in personne, as the Jewes (accordynge vnto the letter) dyd vnderstande it, whych Helias shulde come before the Messias. Albeit in very dede he was Helias accordynge vnto the spirite, as our Lorde himselfe beareth witnesse in the.xi.chapter of sayncte Mathewe, sayenge: Si vultis recipere, ipse est Helias qui venturus erat. Yf ye wyll receyue, thys is Helias whyche was to come. Thus Jhon baptist leaueth the prestes and lettes vncertayne what he was. Whyche neuertheless ought to haue knowē by the effectes that Jhon was that same Helias in spirite that the prophete Malachie speketh of where he sayth: Lo I wyl send Mal.iij. you the prophete Helias before the cōmynge of the daye of the great and fearfull Lorde. He shall turne the hertes of the fathers to theyr chyldren & the hertes of the chyldren to theyr fathers. Than the Jues asked him whether he were the prophet, and he sayd no. For in dede he was a teacher of the newe testament accordynge to that sayenge of Christ Math.xi All the prophetes and the law it selfe prophecied vntyll Jhons cōmynge, as who shulde saye at Jhons preachynge the vniuersall grace began to be preached vnto all men than the lawe began to be abrogated, than the church began to passe to the Gētyls So Jhon baptist was no prophete, that is to saye, one that telleth before of Christes commynge but he was rather a purseuaunt that telleth Christ is euen nowe at hande and come into the worlde already, so Jhon was more than a prophete. Howbeit he was not that great prophete which was promysed in the xviij.chapter of Deuteronomye whome peraduen-

ture the Jues toke hym for, and therfore aſked hym whether he were that prophete. But our Sauioure Chriſt himſelfe was that prophete. Whom God promiſed the chyldren of Iſraell that he wolde rayſe vp frō amonges their brethren & that he wolde put hys awne wordes in his mouth & he ſhuld ſhewe them al that euer he ſhuld cōmaunde him. Wherfore the lerned men whom the Jues had ſente to queſtion with Jhon and to tryppe hym, wold not thus ceaſe but agayne they demaunde of hym, ſayeng. For aſmuche as thou wylte be neyther Chriſte, nor Helias, nor the prophet what calleſt thou thy ſelfe. What arte thou? Then Jhon declareth vnto them ſayng that he is a voice of the cryer in the deſerte, of whom Eſaye the prophete had ſpoken of before. And what ought we to vnderſtande by thys? but only that we oughte to enſerch and to knowe certaynly by the prophetes of the olde law the cōming of Jeſu Chriſt, and that the Meſſias or Sauioure of the worlde coulde be none of them, but that all they beare wytnes of hym. And foraſmuch as the voice that Eſaye ſpeaketh of, was now come, ſayng: Make ready the waye of the lorde God, the waye of Meſſias: they ought to be ful ſure and certayne, and all other lyke wyſe that the Meſſias dyd come immediatly, the wayes of al the other prophetes was the earthe, but the waye of Meſſias is oure ſoules wherin he woll dwell and walke by grace and ſanctification, whyche ſanctification was fygured by the baptiſme wherwythe ſaynte Jhon baptiſed. But the baptiſme of Jeſus Chriſte who is the true Meſſias (as alſo ſaynte Jhon wytneſſeth here, of whom he eſtemed hymſelfe not worthye to vntye the ſhoe lachette) is the baptiſme of ſpi-

Prophe taille.

rite and of lyfe, and the true ſanctification or hallowynge. Nowe my deare frendes what exemple of humilitie towardes Jeſus Chriſt, doth ſaynt Jhon gyue vs here, whych albeit he was ſanctifyed in the wombe of his mother: and alſo ther was none borne greater among the chyldren of women, then he was and that by the wytneſſe of Jeſu Chriſte hymſelfe, yet neuertheleſſe he counted hymſelfe not worthye to touche the latchet of hys ſhoe, whereby ſurely he declareth that truly the ſame Jeſus Chriſt was the Mat.xi. Meſſias, and the hydden and vnſene God of whom Eſay ſpeaketh in the.xlv.chapter. Truely thou arte the hydden God, the God of Iſrael the Sauioure. Nowe then is it poſſible for vs ſufficiently to hūble and lowly our ſelues? Let vs therfore deare brethrē and ſyſterne meken our ſelues continually wyth all our hart in vnfeyned fayth before him, and we ſhalbe accepted of hym in al graces, with the bleſſed forſhewer of hys commynge. And theſe thynges were done in Bethabara, whych is a place nere to the ryuer of Jorthane, where ſaynte John baptized. And this is (dere brethren) the enterpretacion of the Goſpel that is red thys daye in the churche, whych is of the glad and ioyfull tydynges of our ſaluacion by Chriſt our Lorde. To whom be glory. Qui viuit. &c.

The Epiſtle on Chriſtmaſſe daye at hygh maſſe.

The.i.chapter to the Ebrues.

Thargument

That Chriſt is come and appeared vnto vs.

BRethren, God in tyme paſt diuerſly and many wayes ſpake vnto the fathers by the prophe-

tes, but in theſe laſte dayes he hath ſpoken vnto vs by hys owne ſonne, whome he hath made heyre of all thynges by whō alſo he made the world, which ſonne beyng the bryghtneſſe of hys glory and the very ymage of hys ſubſtaunce rulynge all thynges wyth the worde of hys power, hathe by hys owne perſon purged our ſynnes, and ſitteth on the ryght hande of the maieſtie on hye: beyng ſo much more excellent then the angels, as he hath by enheritaūce obteyned a more excellēt name then they. For vnto which of the angels ſayde he at any tyme, Thou arte my ſonne, this daye haue I begotten the? And agayne, I wyl be his father and he ſhalbe my ſōne, and agayne when he bryngeth in the fyrſte begotten ſonne into the worlde, he ſayth. And let all the angels of God worſhyp him. And vnto the angels he ſayeth: He maketh hys angels ſpirites, and hys miniſters a flame of fyre. But vnto the ſonne he ſayeth: Thy ſeate O God ſhalbe for euer and euer The ſcepter of thy kyngedome is a ryght ſcepter. Thou haſt loued ryghteweſnes and hated iniquitie. Wherefore, God, euen thy God hathe anonynted the with oyle of gladnes aboue thy felowes. And thou Lorde in the begynnyng haſt layde the foundaciō of the earth. And the heauens are the workes of thy handes. They ſhall peryſhe, but thou endureſt. But they all ſhal wexe olde alſo as doth a garment: and as a veſture ſhalt thou chaūge them: and they ſhalbe chaunged. But thou arte euen the ſame and thy yeres ſhall not fayle.

THys Epistle of thys solempne daye good brethren and systers in Chryste is taken in the begynnyge of the Epistle vnto the Hebrues, whyche doth declare vnto vs that our Lorde the true sonne of God is come to vysite vs, and to speake vnto vs wyth hys owne mouth, and not in similitude of hym by diuers maners and apperynges, as he dyd in the olde tyme to the prophetes. And that now we ought to reioyce to heare the sonne of God speake vnto vs But who is the sonne of God? it is surely euen oure Sauioure Jesus Chryste borne as vpon thys daye for our redemption, whyche is the heyre of all together so that what so euer chaunceth to vs the chyldre of adoption by grace, the same we haue in Chryst and by Chryste, by whom also God the father hathe made the worldes, that is to saye the earthe, the angels, the men and all creatures. Wherby we knowe in fayth, that the sonne of God, is truly God, as the sonne of man is truly man, it is he which is the infynite beauty of glorye, and expresse ymage and resemblaunce of the person of God the father, it is he that ruleth, moderateth, guydeth, and gouerneth all thinges wyth hys puissaunte and myghtye worde, for he is the onely power and vertue of God as testyfyeth sayncte Paule wrytynge to the Romaines. Yea he is Rom.i.
aboue all thynges and all were made by hym, it is he Colo.i.
that purgeth all synnes, that sytteth on the ryght hande of the hygh maiestie of ỹ father. He vndoubtedly is muche more excellent and better than all the angels, and all the creatures together, forasmuche as hys name, whych is God (for the sonne of God is truly God) is aboue al names of creatures for God

truly

Psal.ij. neuer sayd vnto angell, or any creature: Thou arte my sonne, I haue thys day engendred the that is to saye (as sayne Austine expouneth) euen frō my eternall generation. And he saieth that hodie, that is to saye, to daye, is alwayes wyth God. For wyth God all is but one daye as also the scripture wytnesseth. But thys sayeth he of Jesus Christe in the seconde psalme of Dauid whyche thynge dothe manyfestly proue hys diuinitie and Godhed. And in the .xlv. psalme of Dauid he sayeth of hym. That hys seate shalbe eternall, and that the scepter of his realme, is the scepter of equitie; and that it is he that hathe loued iustice, and hated iniquitie, that it is he whyche is anoynted with the oyle of gladnes, wyth the oyle of mercy, more than any of all hys felowes and partakers, for it is he alone by whome mercy is gyuen vnto vs all, whych is a reioysynge aboue all, reioysynge vnto al them that haue fayth. It is he that at the begynnynge founded and dyd create the earthe, of whom the heauens were establyshed & wrought, and of whom the yeares be euerlastynge. Nowe he sayeth not such thynges of angels nor of creatures, and he compareth the angels onely vnto wyndes, & to the flame of fyre, whych be tyght small thynges: and the heauens and other creatures he lykeneth to thynges mutable and lyke to decaye, the whych the sonne of God may chaunge, and may make al thinges to come to noughte, as he of nothynge hathe made to come and procede all thynges to be some thynges. It is he then whyche wrought to receyue is thys gloryous daye of hys commynge in whyche he is content to byside vs as a chylde, al pleasaunt,

Psal.xlv.

S. Augustines expositiō vpon hodie.

all

all meke beyng as thys day borne of a virgine and made lyke vnto vs, to the ende that in greate faythe and hope we maye go thys daye vnto hym whyche bryngeth vs al peace, al health, al mercy. To whom wyth hys father and the holy spirite thre in one be prayse and glory in secula seculorum. Amen.

On Christmasse day at hygh masse. The Gospel The fyrst chapter of sayne Jhon.

The argument,

The euerlastyng byrth of our Sauiour Iesu Christe is here described vnto vs, and howe he became man.

IN the begynnynge was the worde, and the worde was wyth God, and God was the worde. The same was in the begynnynge wyth God. All thynges were made by it, and wyth out it was made nothyng that was made. In it was lyfe, and the lyfe was the lyghte of men, and the light shyneth in darckenes, and the darckenes com prehended it not. There was sent from God a man whose name was Ihon. The same came as a wytnes to beare recorde of the lyght, that all men thorough hym myght beleue. He was not that lyght: but was sente to beare wytnes of the lyghte. That was the true lyghte, whyche lyghteneth euery man that comyth into the worlde. He was in the world and the worlde was made by hym, and the worlde knewe hym not. He came amonge hys owne, and hys owne receyued him not. But as many as receiued hym he gaue them power to be the sonnes of God: euen them that beleued on hys name: whych

were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God. And the worde became fleshe and dwelte amonge vs: and we sawe the glory of it, as the glory of the only begotte sone of the father, full of grace and truth.

OUr Gospell whych is redde in the church thys oaye deare frendes treateth of hyghe thynges, for it is of the pure diuinitie & godhed of our Lorde Jesus Christ, of hys eternall generation and byrth for the most parte, and in the ende it speaketh of his temporall byrth or generation. The gospel than telleth vs, that our redemer and Sauioure whyche is the seconde persone in Trinitie, is the euerlastynge worde, whiche is euer wyth the father euerlastynge, and whych is God wyth God from the begynnyng eternally, it is very he by whom al thinges be made and wythout whom nothynge hath bene made, it is he whych only is the lyfe and lyght of men, whyche shyneth vpon all be they iust, be they synners. And truthe it is, that the mysbeleuynge Jewes and synners receiued him not, it is the true lyght that lyghteneth al men cōmyng into this worlde, vnto whom for to beare witnes, Jhon baptist was sent: not that he was the lyght, or any thynge of hymselfe: but only he was sente as a messanger or purseuante for to beare wytnesse, to the entent that all men shulde beleue in the true lyght whiche was in the worlde and by whom the worlde was made, although the worlde knewe hym not, he was come to hys owne people, but hys owne, that is to wete hys folkes and hys people knewe hym not, nor receiued hym not. But to all

to all that receyued hym and faythfully reioyced at his cõmynge: he hathe gyuen them power, that they shulde become the childrẽ of God. And those be they doubteles whyche haue vnfaynedly beleued in hys name, and in his diuinitie: These be not borne of the olde Adam, nor of mens sedes, nor of the wyll of the woman and of the man, but be borne of God, that is to wete, be the chyldren of God and not of the world but be borne agayne anewe by baptisme & the holy ghoste, for as Christe hymselfe wytnesseth, oneles a Ioh. iij.
mã be renewed and borne agayne, he can not surely enherite the kyngdome of heauen. It foloweth in the texte, that thys worde and seconde persone in trinitie, thys trewe almyghty, and surmountynge all lyght, is made flesche, that is to saye man, and hathe bene cõuersaũt vysibly amonges men in the world. And saynte Jhon the Euangelist dothe shewe vnto vs here, that he hath seue the glory and Godhed of thys eternall worde as of hym that was the onely sonne of God full of grace and of trouth. It is he (good people) that thys daye is borne vnto vs, that hath made vs, that is our lyfe, our lyght, our Saui our, our redemer, our raunsomer, and delyuerer frõ synne, death, Satan, hel, vnto whom we ought this daye to go in greate ioye, and present vnto him this fayth, and doubte we nothynge, but by hym we shal be made the chyldren of almyghtie God the father of heauen, and redemed from the power and tyrãny of the deuell our capitall enemie. To thys Christe, thys eternall worde of God be prayses and loupnge thankes wythout ceasynge. Amen.

¶ On ſaynt Steuens day. The Epiſtle. The actes of the Apoſtles, the. vj. and. vij. chapter.

Theargument.

Howe the Iewes ſtoned ſaynt Steuen vnto death.

STeuen full of fayth and power, dyd great wonders and myracles amonge the people. Than there aroſe certayne of the ſynagoge, whych is called the ſynagoge of the Lybertines and Syrenites, and of Alexandria, and of Celicia and of Aſia diſputynge wyth Steuen, and they coulde not reſyſte the wyſedome and the ſpirite whych ſpake. When they herde theſe thynges, theyr hartes claue aſunder, and they gnaſſhed on hym wyth theyr teeth. But he beyng ful of the holy ghoſt, loked vp ſtedfaſtly with his eyes into heauē, and ſawe the glorie of God, and Ieſus ſtandynge on the ryghte hande of God, and ſayde: beholde, I ſe the heauen open, and the ſonne of man ſtandyng on the ryght hand of God. Than they gaue a ſhoute wyth a loude voyce, and ſtopped theyr eares, and rāne vpon him all at ones, and caſte hym out of the cytie, and ſtoned hym. And the wytneſſes layd downe theyr clothes at a yonge mans feete, whoſe name was Saule. And they ſtoned Steuen callynge on, and ſayenge: Lorde Ieſu, receyue my ſpirite. And he kneled downe and cryed wyth a loude voyce: Lorde laye not thys ſynne to theyr charge. And whan he had thus ſpoken, he fell aſlepe.

THys daye is called (good chriſten people) ſaynt Steuens daye, not but that it is the day of Ieſu Chriſt

ſu Chriſte and the ſolemnitie of his commynge, but
bycauſe that the honoure as vpon thys daye oure
Lorde for the grace and ſtrengthe that he gaue on
ſuche a daye vnto hym that repreſenteth thys daye,
I meane vnto ſaynt Steuen hys ſeruaunt the fyrſt
martyr amonges hys knyghtes and martyrs, in the
whyche he dyd maruelous ſygnes and wonders vn
to the people, and hys aduerſaryes coulde make no
reſyſtēce (not vnto hym) but vnto the wyſedome and
ſpirite of God that dyd ſpeake in him. And notwith
ſtandyng he was accuſed by falſe men and lyars: ne
uertheleſſe they that ſhulde haue iudged him, ſeyng
hym tranſfygured into the beauty of Angels, dyd
not condempne him. And in thys memorial of Ste-
uen is ſhewed the goodnes & power of Jeſu Chriſt,
that ſuche ſhall they be, whyche purely ſhal preache
of him, and ſtedfaſtly confeſſe hym before men. Thā
the true ſeruaunte of God made a goodly ſermon
ſhewynge them, howe Jeſus Chriſte was the true
prophete and the true Meſſias, whiche was prom-
ſed in the olde lawe by the wordes of Moſes in Deu Deut.
teronomye. And hys aduerſaries haupnge no pati- xviij.
ence, to heare the ſpirite of God ſpeake in hym, were
as out of theyr wyttes, and moreouer, whan he ſo-
lynge into the ſkye ſayde, vnto them: Lo I ſe the AA. vij.
heauens open, and the ſonne of man (that is to ſaye
Jeſus Chriſt whych was promyſed for the redemp-
cion of euery man) ſtandynge on the ryght hande of
the maieſtie of God: than they ſtopped theyr eares,
they ſwelled and fretted in theyr hartes, they gna-
ſhed theyr teeth, and by greate fury they drewe hym
out of the cytie, and ſtoned him, but whyle they thus

ſtoned hym, he called not vpon the Angels, or vpon Moſes, or Abraham, Iſaac, or Jacob, or any of the prophetes, but only on Jeſus Chriſt, ſayeng: Lorde Jeſu receyue my ſpirite. And then kneelynge on the groũde he worſhypped hym, and cryed with a loude voyce, ſayeng: Lorde God laye not thys ſynne vnto

☞ theyr charge. And ſayenge thys, he yelded vp hys gooſte vnto our Lorde. In thys, teachynge vs that it is God and oure Lorde Jeſus Chriſte, that we ought to cal vpon, and not angels or any other creatures, and that it is he to whome we ought to commende our ſoules. And more ouer ſhewyng vs here by, that the ſpirite of God, the ſpirite of benignitie dyd ſpeake in hym, and alſo that in thys doyng, we ought gentely to praye for the offences and ſynnes of our enemyes, that it maye pleaſe God, to forgyue them, by the imitacion and folowynge of oure captayne and heade our Lorde Jeſu Chriſte whyche al

Honorynge of ſayntes

ſo prayed for them that crucified hym. But as concernynge the honourynge of ſayntes whom in dede ye rather dyſhonoure than honoure I knowe not howe to preache vnto you better wordes than the wordes of the aũcient and holy doctour Jhon Chry

Chryſoſtome. homil. xlv. in Matheum.

ſoſtome in a ſermon which he made vnto the people in his tyme agaynſt theyr ſuperſticiouſe honouring of ſayntes. Thus he ſpeaketh. Howe ſhall ye eſcape the iudgement of hell fyre? By buyldynge the ſepulchres of ſayntes, or rather by purgynge your hartes from malyce? Thynke you that God iudgeth after the faſhyon that man iudgeth? Man iudgeth man in worke, but God iudgeth in harte. But what a ryghteouſnes is this, to worſhyp ſayntes and holy

men

men and to despyse theyr holynes. The fyrste degre of godlynes is to loue holynes, & then holy men, for the saintes or holy men were not before holines, but holynes before holy me. wythout cause thā doth he honour iust me which despyseth iustice. How shal ye escape I saye from the iudgemēt of hell fyre. Shall the sayntes delyuer you, whome ye thus decke. The sayntes can not be theyr frendes, whome God is an enemye vnto. Howe shall ye escape. Shall happely the vayne name delyuer you, bycause ye thynke ye be gods people. What helpeth it an harlotte yf she hath the name of a chast woman. So it nothynge helpeth a synner though he be called gods seruaunt and be not so in dede. How shal ye escape the iudgement of hell fyre, by buyldyng of churches and not keppnge the faythe of the churche, by readynge the scriptures and not beleuynge the scriptures, by namyng the prophetes, the apostles, and martyrs, and not folowynge the workes of martyrs nor theyr confessiō of Christ. Haue ye not herde hym ỹ sayth. Not all ỹ saye vnto me Lorde Lorde shall entre into the kyngdom of heuē, but they which do ỹ wyl of my father. So not all they which in places do magnifie ỹ Apostles, and the prophetes and martyres be furtherynge, by the same the ryghte worshyppers of them, but they which do imitate theyr workes and folowe theyr fayth. These be the wordes of the sayde auncient doctour Chrysostom. Wherfore good christen people, if ye wylbe ryght christians, and ryght worshyppers of sayntes, folowe the workes of sayntes, and namely of thys holy martyre sayute Steuen which dyd thus earnestly and constantly beleue and

Mat. vij

blow

con=

confeſſe hys ſauiour and redemer Jeſu Chriſt, euen to the death, to thintent he myght be crowned wyth hym in heauen, whyche is the home and manſion place for vs all, that woll lyke wyſe confeſſe Chriſte, as this holy martyr dyd. To this Chriſt our moſt mercifull maker and redemer be honour and prayſe.

AMEN.

¶ On ſaynt Steuens day. The Goſpell. Mathew. xxiij.

Thargument.

Chriſte dothe here accuſe the chorlyſhe and myſbyleuynge Iewes, and defendeth hymſelfe that he hath done ynoughe for hys parte to bryng them to beleue

IEſus ſaide vnto the Iewes and chefe preſtes. Behold, I ſende vnto you prophetes and wyſe men and ſcribes, and ſome of thē ye ſhal kyl and crucify and ſome of thē ſhal ye ſcourge in your ſynagoges and perſecute thē from cytie to cytie: that vpō you may come al the rightuous bloud which hath ben ſhed vpon the earth, from the bloud of ryghtuous Abel, vnto the bloud of Zacharias the ſōne of Barachias, whom ye ſlewe betwene the tēple and the altare. Verely I ſaye vnto you: all theſe thynges ſhall come vpon this generation. O Hieruſalē, Hieruſalem, thou that kyllest the prophetes, and ſtoneſt thē whych are ſent vnto the: howe often wolde I haue gathered thy chyldren together, euen as the henne gathereth her chyckens vnder her wynges, and ye

wold

wolde not? Beholde your house is left vnto you desolate. For I saye vnto you ye shal not se me hencefoorth, tyll ye say, Blessed is he that commeth in the name of the Lorde.

The exhortacion vpon thys gospell.

IN thys gospell deare frendes oure lorde dyd prophecy vnto the Jues the thinges that shuld happen on them for theyr abominable wyckednes, and lacke of fayth & cõfidẽce in hym, whiche is, that they shuld put to death, crucifie, scourg & persecute frõ citie to citie the prophetes, wysemen, and teachers of his holy word & suche as be the true folowers of the same. But those whõ he sent vnto them ought wel to be cõforted & to haue stedfast faith. For he whiche sent them, that is to say, god almightie the father of heauen was theyr lyfe and theyr glory, wherby they knewe well and were right sure, that they could not verely dye nor lose theyr glorye. But vnto the sighte of men lesing theyr lyues, they were spoyled of mortalitie, and fulfilled wyth immortalitie and euerlasting lyfe, & when folkes wened to haue vtterly confounded them in erth, then was gyuen them heauenly glory, where as contrary wise, vnto their enemies which cruelly pursued them, was layde euerlastyng death, & endles confusiõ. And al ỹ iust blod whyche was shed sythens Abell the iuste vnto the deathe of Zacharie son of Barachias, yea of al ỹ martyrs vnto the ende of the worlde, shal tourne them vnto torment and no doubte Jesus Christe dyd complayne iustly vpon Jerusalem and the nation of Jury, and vpon them ỹ be persecutours of them that be faythful vnto him. For he is persecuted in them and hath

traueled very much to ſaue them, and to bring them to endles ioye and protection. But in no wyſe they wolde come to it. I ſay hys deſyre, hys wyll, and hys feruent affectiō was to ſaue them and to bring them vnto the nombre of hys faythfull, but they wolde in no wyſe yelde nor gyue theſelues vnto it. It is ſurely agaynſt his wyl that they ſhuld be loſt, for doubtles they? deſtruction commeth only of themſelues. And therfore he prophecieth vnto them the deſtruction of they? townes & cities, whiche thinge was done and fulfylled by the Romanes: whyche ſignified the deſtruction of theſelues that they ſhuld peryſh euerlaſtyngly in loſſe of bodye and ſoule. But yet by hys goodues (whiche neuer is ſhutte from them that returne to him by penaūce & fayth) he gaue them hope that they ſhuld ſe him agayne, if they wyl knowlege his cōmynge wyth louynge hartes, and ſaye. Ryght happy is he which cōmeth in the name of our Lorde God. Certaynly yf they wyll not confeſſe wyth they? hartes nor ſay this, they ſhalbe ſure neuer to ſe him. Let vs then knowledge his holy commynge and we ſhalbe certayne to ſe hym in hys triumphant glory, and ſo we ſhalbe in hym and by hym in euerlaſtyng glory tryumphyng wyth him worlde wythout ende. To whom be all glorye prayſe imperie and thankes for euer and euer. Amen.

¶ On ſaynt Ihon the Euangeliſt day. The epiſtle.

Eccleſiaſticus the. v. chapter.

Thargument.

¶ Of the faſte cleauer to the perfyte knowlege of gods worde and of the hyghe benefytes and commodities of the ſame.

He

HE that feareth god wyl do good, and who so speaketh the lawe shal obteyne wysedome. As an honorable mother she shall mete hym: and as a virgine shall she receyue hym. With the breade of lyfe and vnderstandynge she shall fede hym, and gyue hym the water of holsom wisdome to drinke If he be constant in her, he shal not be moued, and yf he holde hym faste by her he shall not come to confusion. She shall bryng hym to honour among hys neyghbours, and in the middes of the congregation shal she open his mouth, wyth the spirite of wysedome and vnderstandynge she shall fyll hym and clothe hym with the garmēt of glory. She shal heape the treasure of myrthe and ioye vpon hym, and gyue hym an euerlastynge name to heritage.

The sermon vpon thys Epistle.

MY deare brethren and systers, ye shall vnderstande, that the Epistle of thys daye, whyche ye haue harde, is taken out of the .xv. chapter of Ecclesiasticus otherwise called the boke of Jesus ꝑ sonne of Syrache, in whiche be rekened vp vnto vs ꝑ manifolde profites and cōmodities wherwith the word of god and perfecte knowlege therof doth endowe ꝑ folowers of the same, as it is to behold in the blessed disciple of Christ saynt Jhon the Euangelist, whose memorial all the church this daye doth solemnize. And no doubte thys holy man saynt Jhon dyd much excell the reste of the euangelistes in sundry wyses. The forme and fashyon of speakynge in hym is muche more behement and more full, than in the reste, and also muche more graue and solempne. He wadeth

hygher in thinges than the other do. The other gospellers are much busyed and occupied in describing vnto vs the outwarde miracles of Christe, this man is more busy in declaring the inwarde workes & miracles for the conscience. The other Euãgelistes do set forth at lengthe vnto vs the thynges outwardly done of Christ by all theyr circũstances, this Euangelist is more paynfull in paynting forth before our eyen the power & maiestie of Christ towardes mens conscience. And for this cause the prophete doth wel compare him vnto an Egle, forasmuche as he flyeth hygheſt and farre beyonde the rest of the Euangelistes. Nowe as concernynge the declaration of thys epistle, ye shall fyrst vnderstand, that before the texte of this present lesson, the authour hath wonderfully cõmended vnto vs that same man or woman which stycketh to gods worde, which learneth it, whych followeth it, whych cõsydereth it in hys hart, to thintent he may rightely vnderstande it, and come to the perfecte knowlege & skyll therof whych he calleth wysedome. Last of all he nameth hym blessed whiche studieth & recordeth with himselfe the lawe of the lorde bothe nyghte and daye, as also Dauid in hys fyrste psalme doth. He also rekeneth vp many worthy benefytes and profytes that such a louer and imbracer of gods worde doth therby receyue. For he shalbe as a tree planted by the ryuer syde, gyuing frute in due tyme. Nowe furthermore he sheweth vs, whych they be that do cleaue fastly to gods worde, & do study in the same bothe daye and nyght, and whyche they be, that shall attayne to the imbrasynge of gods worde (whyche he here calleth wysedome) and to the commodi-

Why S. Ihon is lykened to an Egle.

Psal. i.

wisdom

modities and auayles of the ſame, that is to wete, euen ſuch as woll feare oure Lorde God. Wherfore my deare brethren and ſuſters, yf we woll be partakers of theſe high benefites, let vs according to thys wyſe mans counſayle feare and loue God wythout feynyng or hypocriſie. For ſurely the chyldren of the worlde (whiche lyue without the feare & awe of God after a recheles ſorte, ſayng the haue fayth in Chriſt and by theyr dedes declare the contrary) can neyther regarde the worde of God, neyther yet reache to the perfyte wiſedom of the ſame. Secondly, ye ſhal here marke that the perfyte and true knowledge of gods worde (ſuch as was in this holy Euangeliſte ſaynte Ihon) doth of the owne accorde folowe them whiche faithfully & diligētly ſtycke faſt (what ſoeuer ſtorme of hereſye aryſe) to the catholyke veritie of Gods worde. Yea as a louing mother ſhal this knowlege, thys wiſedome mete them, ſhe ſhal as a pure and vncorrupte virgyn receyue and louingly imbrace them wyth the breade of lyfe and of wyſedome ſhall ſhe fede and nouryſhe them, gyuynge them the water of vnderſtandinge to dryncke, that is to wete, the gyfte of intelligence. If they be conſtant in her, they ſhall not be moued, yf they ſtycke faſte by her, they ſhall not be confounded. She ſhal promote them & bryng them to honour beyonde theyr neyghbours, as who ſhulde ſay, in all that euer they do they ſhal proſpere and go forwarde in ſuche wyſe as all theyr neyghbours ſhall marueyle at theyr hygh proſperitie, namely in thinges ſpiritual and aperteynyng to God. Furthermore wyth the ſpirite of wyſedome and vnderſtandynge ſhall ſhe fyll them, and at laſte clothe

them wyth the garment of glory and of immortality Thus doubteles (my deare brethren) shall al they be blessed, whyche wyll reuerently feare and stande in awe of oure Lorde God, where as on the contrarye parte folyshe and newe fangled persons whiche wyl not cleue to the catholyke trouth of gods worde, but be moued with euery wynde, and lay not the foundation vpon the sure rocke) whiche is Christ) but vpon
Mat. vii the sande whych is vpon vayne and vnsteady thynges, they shall not se God, they shall not catche thys comfortable wysedome and knowlege whych is furnyshed wyth so hyghe bebefytes and commodities. Wherfore let vs not be lyke vnto these folyshe and new fangled persons which this epistle speaketh of, but accordyng to the counseyle of this wyse preacher, let vs honour god, feare God, loue god, trust in god and expresse our loue with comly dedes and workes which he cōmaundeth vs to do. So shall we be partakers of al those pleasures and commodities afore sayd, to the weale of our soule and contentation and glorye of all myghtye God. To whom be gyuen all prayse and glory for euer and euer. Amen.

On saynt Ihon the Euangelist daye.

The Gospell Ihon. xxi.

Thargument

☞ Of the callynge of Peter, and Christes answere concernyng the death of saint Ihon Euangelist.

IEsus sayde vnto Peter, folowe me. Peter turned aboute and sawe the disciple whom Iesus loued folowyng (whyche also leaned on hys brest at supper, and sayde Lorde, whyche is he that betrayeth

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the?) when Peter sawe therfore hym, he sayeth to Iesus: Lorde what shal he here do? Iesus sayth vnto hym, yf I wyl haue hym tarye tylle I come, what is that to the? folowe thou me. Then went this sayeng abrode amonge the brethren that that disciple shuld not dye. Yet Iesus said not to him he shal not dye, but I wyll that he tary tyll I come, what is that to the? The same disciple is he whyche recordeth these thynges, and wrote these thynges. And we knowe that his recorde is true:

OUr Gospel good people sayth ꝑ our lord Jesus Christe after hys resurrection, after the greate takynge of fyshes, and after he had sensibly eaten before his apostles and gyuē them of the same meat to eate, sayde vnto Saynte Peter. Simon sonne of Iona, louest thou me better then these here? And Peter aunswered hym and sayde yea, and that he knew it wel ynough. Truly thre tymes he demaunded of hym, yf he loued him, wherby he gaue vs vnderstandynge that he demaundeth nothyng of vs but brennynge loue and charitie towardes hym aboue all other thynges, thoughe that other thynges also be to beloued, as were hys holy Apostles, whych loue can not be wythout hauing fayth and hope in hym more then in all other, and without beynge ready to beare the crosse of Jesu Christ (notwythstandyng that our olde man wyl none of it and doth refuse it) as he declared vnto Peter, shewynge vnto hym wyth what death he shulde glorifye hym; and that he shulde folowe hym. For that thynge is pleasynge vnto God and vnto the spirite, whych displeaseth the flesh, and Iho.xx.

whych

which the flesh doubteth & tyeth. Saint Peter after the wordes of Jesus Christe returned, and seynge Jhon whych was beloued of God, and whych in the suppertyme dyd rest in the bosome of our Lorde Jesus Christ and secretely demaunded of hym, sayeng, Syr, who is he that shall betraye thee? Peter I saye seyng hym required deligently of oure Lorde, what shulde happen vnto Jhon. But oure Lorde answered him, that if it were his pleasure that he shuld tary in thys worlde tyl hys commynge, he had nought to do wyth it, herby teachyng vs that we ought not to be ouer busy or inquisityue to know the secretes & hyd counsayles of God, nor hys wyll, as touchynge thinges to come, but ꝑ it is ynough for god to know them, only let vs wyshe and desire that hys wyll be in all thynges accomplyshed and fulfylled. neyther doth it become vs for to inquire after a curious sort any further. We ought not therfore to care, how god doth dispose of sayne Peter, saint Jhon, saint Paule, and of all other, and what glory, gyftes and ꝓeemi-
Iho. xxi nences he hath gyuen them. I say it is ynough that we folowe Jesus Christe, For he hymselfe sayd and answered vnto Peter. Folow thou me, that is to say administer thou thy calling. Take thou no thought for other, let me alone wyth them. Thus playnly the Lorde woll haue vs to go aboute the thynge wherunto we be appoynted and called wythout haynge respecte of other. For yf we ones dyppe this concepte into our heddes, we shal euer thynke other mē in better state and condicion then we, wheras in very dede it is nothyng so. For assuredly euery callyng hathe hys owne gryefe and incōmoditie annexed vnto it.

And

And all that wyll lyue after a godly ſorte in Chriſte, ſhal ſuffre trouble and veration. Wherfore this opinion wolde Chriſt vtterly plucke out of our mindes and wold haue euery man to abyde the callyng that he hath called hym in. But nowe in thys anſwere of our Lorde, the diſciples were brought in thys opinion that ſaynte Jhon ſhulde not dye but be reſerued vntyl the day of dome. But to this opinion himſelfe doth anſwere, that Chriſt dyd not ſay, that he ſhulde not dye, but that he ſayde: yf I wyll that he tary vntyll I come, what haſt thou to do wyth it? wherby he teacheth vs that we ought to beleue ſimply the worde of god, accordyng vnto the vnderſtanding of the ſpirite of god & not after our owne fãſey, and we ought not heretically to adde vnto it our owne gloſes and vnderſtandyng and therof to frame and cõcepue folyſhe opinions, as many heretykes before this tyme haue done. And to thend we ſhuld not doubt of this, ſaynt Jhon telleth vs more ouer of hymſelfe, that it is he whyche beareth wytneſſe of theſe thynges, and that he hath wrytten them, to thintent in no wyſe we ſhulde wauer in opinion or doubte of it, and that it doth helpe our feith, for to loue our lord Jeſu Chriſt more then all other thinges, to haue our truſt in him aboue all thynges, not to be curious nor inquiſitiue of ỹ wonderful workes of god to come, but to beleue ſimply & playnly the worde of god accordinge to the ſpirite and catholyke doctrine of the churche & not accordyng vnto the preſumptiõ of our owne wyt & vnderſtandyng. This doing & lyuing therafter we ſhal come to the ioye prepared for vs. Amen.

On chyldermaſſe daye.

The Epiſtle on chyldermaſſe daye. The. xiiij. chapter of the reuelation or Apocalypſe.

Thargument.

☞How the Lambe Chriſt, ſtandeth vpon moũt Syon, and the vndefyled church wyth hym.

AND I loked, and lo a lãbe ſtode on the mounte Syon and wyth him an. C. and. xliiij. thouſand hauynge hys (name and hys) fathers name wryttẽ in their forheades. And I harde a voyce from heauen as the ſounde of many waters and as the voice of a greate thundre. And I harde the voyce of harpers harpynge wyth theyr harpes. And they ſonge as it had bene a newe ſonge before the ſeate and before the foure beaſtes and the elders, and no man could lerne that ſong but the hũdred and. xliiij. M. which were redemed from the earth. Theſe are they which were not defyled wyth women, for they are virgynes, theſe folowe the lambe whyther ſoeuer he goeth. Theſe were redemed from men beynge the fyrſte frutes vnto God and vnto the lambe, and in their mouthes was foũd no gyle. For they are with out ſpot before the trone of God.

Saynt Jhon the Apoſtle in hys boke of Reuelatiõs (good frendes) telling diuerſe viſions which the ſpirite of God dyd open to hym of ſuch thynges as ſhulde be fulfylled in the churche of Chriſte from the tyme of hys paſſion vnto the daye of the general iugement, ſheweth vs one in the epiſtle of this daye, howe he ſawe a lambe ſtandynge vpon mount Syon and wyth hym an hundred and toure and fourty thou

thousande, whyche had his fathers name wrytten in
theyr foreheades: whych lambe (as holy doctours ex-
poune) can be none other, but that moost pure and
innocent lambe Jesus Christ: whom saynt Steuen
also sheweth, that he loked vp to heauen and sawe
standing on the ryght hande of God, whom also S.
Johan the baptist dyd poynt with his fynger, whan
he spake of hym thus: Behold the lambe of God, be-
holde him that taketh away the synne of the worlde.
He is verely the lābe without spot that standeth vp-
on gods holy hyl in the myddes of his churche to be
an exemple and sauiour to al his people, to be sene &
shewed to all hys true subiectes and disciples. And
such wyll be allowe and knowledge for his disciples
as wyll openly protest and witnes his fathers name
before al the worlde. Suche be euermore in presence
with him nowe in this worlde by hope, & in the nexte
by visible syght and presence. For not only they that
be now reygning in heuen with hym be of his hous-
holde and family, but al they (whiche although they
be corporally absent from him, yet in spirite be wyth
hym and indeuour them selues to synge theyr parte
of that new songe of prayses to the lambe that hath
redemed them) perteyne to thys holy nombre of hys
retenue and familye. It is truly a newe songe and
a straunge whych the electe synge before the seate of
God: for it can not be sunge of any other, than of
them that perteyne to thys nombre of an hundreth
forty & foure thousande, whych be newly regenerate
by Christ. Infidels, heretykes, & false christiās haue
theyr songes which they synge busely both daye and
nyght, but yet bycause they haue not ỹ marke of true

Christ is the true lambe. Act.vii. Ihon.i. Psal.ij.

fayth nor haue in theyr hartes the spirite of the chyldren of adopcion which mought with a chyldly con-
Ro.viij. fidēce moue them to crye to god, Father, Father, the voyce of theyr songes be not exalted so hyghe, that they be presented before the seate of God, where he sytteth compassyd wyth his angels and with the holy fathers & patriarkes, which in theyr like sung him this song. He must nedes be sealed in harte with the holy gost, that shal sing acceptably this song of per-
i.cor.xij petuall prayse. For no man can speake of the Lorde Jesus (as saynt Paule wytnesseth) but in holy ghost Wyth him whosoeuer is anoynted, neuer ceaseth to make melodye in hys harte, and to synge thys songe of thankes gyuynge in the hole course of hys lyfe, for suche knowe, that they haue no better thynge to rendre agayne to God for the kyndnes that he poureth largely vpon them. Happy thā be al they which be of thys blessed nombre, for truly there is no noyse of waters (be they neuer so many) nor yet no noyse of thonder from heauen, be it neuer so greate, that can beate so loude in our eares as the voyce and songes of these harpers do sound in gods eares to be hard.
Ps.lxx. Dauid that holy kynge and prophete played vpon thys harpe of steady fayth and brennynge charitie, and gaue thankes to God for his manyfolde goodnes, and euermore he testified, that god from his ho-
Ps.iij ly hyl dyd bow downe his eares, & hard him. Moses touching but the softest string of this harpe, secretly in his hart without louder voice sighed to God, and yet so loude it dyd beate in gods eares, that he an-
Exodi xiij. swered him: Why criest thou so loude vnto me? It is no deade voice but a very loude crye, euen the onely

syghes

syghes & desyres of gods faythfull & chosen seruaũ-
tes. That holy woman Hanna styred her lyppes lit- i.Reg.i.
tyl or nothyng in her songe whych she sunge to god.
Her voice was not perceyued of thẽ that were nexte
her, but he that sat in hys gloriouse seate (as far frõ
her, as heauen is frõ the erth) harde so loude a voice
beate in hys eares, that he coulde not but be fauou-
rable and gracious vnto her in her songe. The hart
it is not the vayne labour of lyppes only, not ẏ out-
ward fourme of wordes only ẏ make this melody in
gods eares. As wel may this song be sunge of them
that be dombe & speachles, as of thẽ that be of moste
eloquent langage & loude voice. For infaũtes & new
borne babes, to whom nature hath giuen no speach,
haue sunge this song before the seate of god, & haue
bene alowed of him & of al his court about him. For
cõsider me ẏ infaũtes & suckelinges whom ẏ church
doth remembre thys day, & ye shal easely ꝑceiue that
God hathe receyued hys perfyte prayse out of theyr
mouthes. What though they wanted wordes to sing Ps.viij.
the songe, yet was theyr bloude in stede of wordes
wherẃ they did singe god his prayse? If they could
haue spoken ẃ outward speach, they had not fayled
in the myddes of theyr tormẽtes to haue sung theyr
parte of thys songe, they wolde haue lyfte vp theyr
voices so loude, as either the chyldren Sydrac, Mi-
sac and Abdenago did in the flaming fornace of fyre Dan.iij
or the seuen brothers the Machabites, whan in the ij.Mach
myddes of theyr tormẽtes they spake out they pray- vij.
ses of god. But where their speache fayled thẽ, there
innocency did serue them, theyr bloude suplied that
want. And nothyng truly cryeth out more loude the

prayse of almyghtye God, than innocentes bloude shed for Christes sake. Theyr lyues coulde not haue sung so swete a song in gods eares as their deathes dyd. Certenly happy were the mothers of suche chyldren that sawe theyr byrthes so well bestowed, that sawe the rype and pleasaunt fruite in so tendre and yonge plantes. And happy were they infauntes ☞ to be so soone chosen of God to synge theyr songe, they came into the worlde wyth weppynge songes, as bewaylynge the greate misery of mortal mans state longe trauelinge vpon the earthe in many troubles and cares. But nowe perceyuynge the goodnes of God so sone to take thē out of theyr misery agayne, howe so euer theyr bodyes reppned therat, yet in spirite no doubte they were ryght glad, and wyth toyfull harte sunge the songe of thankes to God for his greate benefyte. They bewayled not themselues as taken so sone from the deathe, but toke it for an Sap. iiij euident token of gods fauoure towardes them that they were translated betime, before wickednes shuld alter theyr vnderstandynge, and before hypocrisie shulde be gyle theyr soule. They sawe in spirite how vanity bewytched mens vnderstandyng vpon erth, they sawe howe vnstedfastnes and wyckednes preuayled vpon the chyldrē of Adam, and therfore they thoughte themselues graciously boughte and redemed from the daungers of theyr lyfe. If they had lyued longer they myght haue bene in dauger to folowe the corruption of the worlde and the errours of theyr people, whych forgettynge gods commaundement contepned in hys holy lawe coupled themDeu. vij selues in the vnlawful mariages of hethen women, whom

whom god had charged that they shulde not take to
wyues but mary with their owne nation and kinred
They myghte haue bene infected with the flatteryng
and deceptfull doctrine of the false prophetes and so
haue lost the pure virginitie of theyr fayth and true
honoure to God and haue commytted adultery and
fornicatiō with the false goddes of the Hethē. These
and such like daungers they might haue fallen into
by longer life, where now they be departed pure and
vncorrupte from the mariages of Hethen women,
and vndefyled wyth the flatery of all false worshype
and adulterouse doctrine, for virgyns they were, be-
trouthed to Christ by fayth, and virgyns they dyed,
they folowed Christ theyr spouse, the lambe of al in-
nocentcy in pacience and in deathe. Whyther soeuer
he wente they folowed him: and as they were neuer
seuered from him neyther in lyfe nor deathe, nomore
be they now seuered from hym in glory. Happy were
they therfore so sone to depart out of the corrupte cō
uersation and company of mortal men, the lambe of
hys mercy thus redemed them, the soner to bryngе
them to theyr tope. And assuredly my frendes it was
no deserupnge of theyr partes that they were thus
chosen, but it came of the mere mercy of god thus to
chose them afore all other after Christes byrth to be
offered vp in sacrifice. And so well the lambe Jesus
Christ was pleased with the oblatiō of theyr bodies,
that he offered them vp to hys father for the fruites
of volūtary martyrdome for his sake. And no doubt
they were to God a right pleasaunt and swete sacri-
fice, for there was neyther gyle nor decepte founde
in theyr mouthes, yea wythout spotte they were and
so

if.co.xi.

ſo taken before the throne of gods maieſty, thoughe not wythout ſpotte in themſelues and in theyr owne nature, but ſo wel were they waſhed and pourged in the bloude of the lambe whom they folowed that for hys ſake they were reputed clene, & ſo the eupll ſpot-
Apoc.i. tes of theyr original ſynne (wherin they were conce-
Heb.ix. ued and borne) were not layde to theyr charge. God giue vs grace (good frendes) that we may be of this nombre whom God ſhalbe ſo well pleaſed with, god graunte vs the grace of hys holy ſpirite to offer to hym alwaye thys newe ſonge of perpetuall prayſe, & that we maye remayne chaſte and pure virgyns by true fayth and clene conuerſation, euermore ioyned to our ſwete ſpouſe Jeſus Chriſt, and not to be defiled wyth the ſtraunge louers of the world, that ſo at laſt we maye approche nygh to the trone of hys preſence there wyth hym to raygne eternally, to whom be all honour and prayſe for euer and euer. Amen.

The Goſpell on chyldermaſſe daye. The ſeconde chapter of Mathewe.

Thargument.

☞ How Herode ſent forth his ſouldiours to kyl the gyltles chyldren.

THe angel of oure Lorde appered to Ioſeph in ſlepe ſayeng. Aryſe and take the chyld and his mother and flee into Egypte, and be thou there tyll I brynge the worde. For it ſhall come to paſſe that Herode ſhall ſeke the chylde to deſtroye hym. So when he awoke, he toke the chylde and his mother by nyght, and departed into Egypte, and was there vntyll the death of Herode, that it might be fulfyl-

led

led, whyche was spoken of oure Lorde by the prophete, sayeng, out of Egypt haue I called my sone, Then Herode when he sawe he was mocked of the wise men, was exceadyng wroth and sent forth me of warre, and slue all the chyldre that were in Bethleem and in al the coastes as many as were two yere olde or vnder accordyng to the tyme which he had diligently knowen out of the wyse men. Then was fulfylled that which was spoke by the prophete Ieremie, where he sayde, in Rama there was a voyce harde, lamentacion, wepyng, and great mourning, Rachel wepyng, and wolde not be comforted, because they were not.

IT is not wythout greate cause (welbeloued bretheren and systers) that in the begynnynge of thys Gospell the holy Euangelistе styreth vs to beholde and consyder the matter whyche he is aboute to tell, for it is such a matter as is full of hoolsome and profytable instruction for our comforte, for we shal here perceyue the great care and prouision that almyghty God hath towardes his faithful seruauntes in al theyr necessities and troubles. We may here learne howe God appoynteth euery man his crosse in suche measure as he thynketh it by hys godly wysedome and mete for his glory, and expedient for our soule helth, as some to be troubled and persecuted gyltles, some to be banyshed out of theyr landes and countreys, & dryuen into straunge landes, some to suffre tormentes of body and paynes of deathe. And agayne here shall we learne how God euermore disapoynteth the counsayls of the wyse and myghty men of the world

Gods care & prouision towardes his faithful seruauntes.

whē they worke agaynst his godly purpose and wyl as ye may se by thys kynge Herode, which whan he vnderstode by the cōmunicatiō of the wyse men that cam out of the East (whom commonly we do call the thre kinges of Colyn) that there shulde be one borne to be the kynge of the Jues, fearyng therupon to be put downe by him from his worldly honour & kingdome, whyche as hys conscience taughte hym he enioyed by vsurpacion and tyrānye and not by any iust tytle or succession: purposed to haue hym destroyed and ryd out of the way betyme: and therfore questioned diligently wyth them, the more certaynly to be instructed where to fynde hym to thintent he myght bryng his malicious intent the sooner to effecte, and at their departing he charged thē to resort vnto him agayne after they had done their homage and offered their oblations, to shewe him the place where he was, pretendynge vnto them that he wolde also go and worshyp hym as they dyd: which thynge they in good simplicitie beleued, and wolde haue returned vnto hym, but that God knowynge hys hypocrisie and malyce hydden in these gaye wordes, sente hys aungell to them & bad them returne home into their contrey an other waye. Nowe so sone as they were departed, beholde, the angell of oure Lorde appeared vnto Joseph in hys slepe and sayd: aryse Joseph and do the office wherfore the holye virgyn Mary was despoused vnto the. As thou arte a wytnesse of her pure virginitie, so be thou her guyde and conductour in her iourney. Take vp the chylde and his mother and flee into Egypte, and be thou ther vntyl I shewe the more, for shortly wyll Herode make ser-

the

che for the chyld to destroye him. Wervayle not here (my good frendes) though ye here such trouble and affliction fal to Christ in the begynning of hys lyfe, for thus dyd God purpose to make hym a perfyte exemple of all pacience and obedience, and by hys exemple to comforte all those whyche shulde in lyke maner be tempted and assayed wyth the crosse of aduersitte. For yf Christ and hys blessed mother, if Joseph, yf the innocent babes, suffered and abode suche aduersities in theyr lyues, why shuld not we be contente to suffre the transitorye greues and displeasures of thys world pacientlỹ, to reygne with thē euerlastyngly in an other worlde? Let vs humble oure selues vnder the myghty hande of God and be obedient to his wil and ordinaunce after the exemple of thys holy father Joseph, whyche dyd not reppyne agaynst god in that he was commaunded to so paynful and tediouse a iourney, as to flee into such a synfull and harde contrey as Egypte was beynge also the olde enemyes to the Jewes, but castynge all hys care vpon God, settynge a side the feare of al parels and ieopardies, applyed hym selfe to Goddes commaundemente wyth all obedience, and toke vp thys blessed babe and hys mother and fled together into Egypte. He toke hys iourney by nyghte, to shewe hys ready diligence in fulfyllynge Goddes wyl and pleasure, and there pacientlỹ abode the further pleasure of God vntyll Herode was deade. It decayed not hys fayeth that he had to the angels wordes which sayde that Christe shulde be set vpon the Seate of Dauid to rule and reygne ouer the house of Jacob, and that he shulde saue hys people from Luce. 1. Math. 1.

theyr synnes)bycause he sawe Christ now as it were
for lacke of power flee & hyde hymselfe from the face
of a mortal mã:neither yet dyd he counter with God
why he wolde rather byd them go into Egypte,then
into any other place, he desyred not to knowe the se-
crete counsayles of God and therfore he was not in-
quisitiue of them,but dyd as he was bydden do: for
he knewe not whether God had decreed that Christe
hys sonne shulde go thither or no,as it was decreed
in dede longe before as doth well appere in the boke
of Osee the prophet where almyghty god the father
speaketh suche wordes:I haue called my sonne out
Osee, xi of Egygte, and therfore he was strayte way ready
to do gods byddynge wythout further delaye or dis-
putacion,and toke in hande to trauayle this iorney.
And as busy as Joseph was to performe thys com-
mission appoynted hym of god:so busy was Herode
in hys vngracious mynde castynge and compassing
how to bryng hys matters about,and euer loked af-
ter the retourne of the wyse men that shulde brynge
him tydynges of this babe,whether he myght after-
ward goo not to honour hym as he pretended but to
kyl hym, & thus longe lokyng after them and seyng
them not come, he concluded wyth hymselfe that he
was playnlye decepued by them, and therof was ex-
cedyng wroth and woode, partly that they regarded
no better hys authoritie and commaundemente,and
partly that hys intente,wherof he was so desyrous,
was thus frustrate and disapoynted.And thã he be-
ganne to study an other way how to bryng his pur-
pose to effect.Wherfore in his rage & fury he sent his
souldiours to Bethleem & into al the borders round

about

about the same, to slee and destroye without any ma
ner of fauoure al the ponge babes as many as were
in Bethleem of the age of two yeares and vnder ac-
cordynge vnto the count of the tyme whyche he had
learned and knowen of the wise men. By thys poli-
cie he thought it not possible for Christ to escape, but
ꝑ he shulde be one of the nombre of them that shulde
be slayne. But here (my frendes) consyder what he
preuayled, hys purpose was disapoynted as wysely
as he thoughte he had done: for God knewe what
was hydden in hys harte, and therfore he preuented
hys malice and conueyed Christe an other waye out
of his iurisdiction. So doth God euer make ꝑ wise- 1.Cor.1.
dome of the wyse men of the worlde folyshnes: yea
God (sayth Dauid) scattereth the coũsayls of the he- Ps.xxij.
then, he confoũdeth the imaginations of the wicked
people, he beateth downe the coũsayles and inforce-
mentes of vngodly rulers. What shall it auayle thẽ
to frete and fume agaynste gods ordinaunces: they Psal.ij.
shal ryse vp in vayn, yea they shal sytte them downe
in theyr counsayles vaynly ꝑ wyl set themselues in
theyr proude presumption and blynde zeles agaynst
our Lorde and his electe. Let vs be learned therfore
by this exemple not to withstande God & his worde.
Let vs not kepe felowshyp wyth suche as be of that
sorte, but let vs rather breake cõfederacies and caste
from vs suche bondes of worldly pollicies, for God
that dwelleth in heauen wyll surely laugh all suche
to scorne, and deceyue them in cõclusion. Let vs (my
frendes) beware of couetousnes & vayne honoure of
this worlde, that it compell vs not as it did Herode
to peruerte iustice, to put pore innocentes to deathe

to perſecute the church of Chriſt & hys bleſſed worde Let vs rather folowe the exemple of theſe wyſe men whych trauayled & ſpared no labour to do honour & ſeruice to Chriſt, which thought it no coſt (in wytnes of they⁊ good hartes to Chriſt) to beſtow they⁊ bountifull and ryche gyftes vpon hym. Thys is the ſure waye to mayntayne our ryches and authorite, yf we vſe them to Chriſtes glory, to the releife of the poore and to the defence and mayntenaūce of them that be here frendleſſe in the worlde. And let vs beleue wyth out al doubt that as mercy ſhewed to the pore membres of Chriſte creyeth to God for mercye and obtayneth it plenteouſly: ſo doth the oppreſſion of the pore and the bloud of innocentes crye to God for vengeaunce and obtayne it. Ye haue harde in the Goſpell howe hye the voice is lyfte vp to be harde of them that here lament, wepe, and wayle, ſo hye verely that it commeth to the eares of the Lorde of hoſtes. Though here the innocentes be comfortles, bycauſe they can not haue they⁊ ryght: yet wyll God reuenge they⁊ quarels at length and delyuer them out of the handes of their oppreſſours. Thoughe Herodes eares were ſtopped at the loude crye and lamētacions of the poore mothers that ſawe the tender fruite of they⁊ wombes ſo wrongfully delt wythal, yet gods eares were wyde open to heare they⁊ lamentacion: and though all they⁊ hope was paſt and coulde take no comforte whan they ſawe they⁊ chyldren ſlayne & gone, yet they abode in pacience and delyuered vp they⁊ cauſe to hym that iudgeth ryghtly: by whom they hoped to haue comforte of they⁊ miſfortune in time to come. If Herode had not bene to much dron-

Iaco. ii.

ken

ken in worldly honour and dignitie, his eares could neuer haue suffered to heare so greate lamentacion and waylynge of the mothers for theyr chyldren nor the loude cryes of the poore innocentes that so cruelly were murdered. Verely the lamentacion and weppynge amonge them was so great that it might wel be lykened to the great mournyng of Rachel, wherof the prophete Hieremye maketh mencion, whyche Rachel consyderyng that her chyldren and offsprying shuld be ledde into captiuitie and thraldome, knowynge in spirite howe cruelly the wycked kynge Nabuchodonosor shuld entrete them in Babylon, made very greate wepyng and mourning and wolde take no comforte, for the dispayre she had that euer they shulde retourne out of theyr thraldome agayne. Ie. xxxij

Thus you se good frendes in what case goddes seruantes lyue in thys world, in what griefes and troubles. All theyr lyfe is but weppynge and waylynge. But yet happy sayeth Christe be they that mourne here, for they shalbe cõforted. Let vs therfore abyde in patience, and loke certaynly for comfort to folow, so doyng we shal declare our selues to be of that bodye whereof Christe is heade, whyche for the tyme of his conuersation suffered in lyke maner. By hym shall we be able to stande in patience, and of hym shall we surely haue the eternall rewarde of our patience, to whom wyth the father and the holy ghoste be all honour and glory for euer. Amen. Math. v

The Epistle on the sondaye after Christmas daye. The fourth Chapter to the Galathians.

Thar-

Thargument.

☞ Christ was made vnder the law to redeme vs from the curse of the law.

BRethren I saye, that the heyre as longe as he is chylde dyffreth not from a seruaunt, though he be lord of all, but is vnder tutors and gouerners vntil the time that the father hath appoynted. Euen so we also, when we were chyldren, were in bondage vnder the ordinaunces of the world. But when the tyme was full come, god sent his sonne, borne of a woman and made bonde vnto the lawe, to redeme them which were vnder the lawe, that we thorough election might receyue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sōnes God hathe sente the spirite of hys sonne into oure hartes, whiche crieth abba father. Wherfore nowe thou arte not a seruaunte, but a sonne. If thou be a sonne thou art also an heyre of god thorow Christ.

SAynte Paule my frendes wrytinge to the Galathians, doth ful properly lyken them which were vnder the law before the commynge of Iesu Christ, vnto chyldren beinge wythin age. For as chyldren whyche be wythin age whom we call wardes do differ nothing from seruantes because they be in gouernaunce vnder tutours, gardeyns, or executours, for a certayne tyme assigned eyther by course of lawe or by the father: so likewise those that haue bene vnder the olde lawe haue bene as vnfurnished and vnder tuition vntyll the tyme whyche was ordeyned and appoynted by the father of heauen. And in dede they were as lyttle chyldren vnder the bryngyng vp and nourys-

nourysshyng of the lawe, of the letter, and of the outwarde sacrifices and worckes. But whan the fulnes of tyme was come whyche was longe before apoynted and determined by the decre and counsayle of the euerlastynge father, he than accordynge to hys promyse sent his sonne, borne of a virgyn, borne vnder the lawe, to thintent he myght redeme all vs beynge of corrupte nature and vnder condempnacion of the lawe in case we wolde imbrace hym. O great and incomprehensable goodnes and mercy of God. And yet for more aboundaunce of witnesse, and for a further declaration that we be vnfaynedly the children of god: he hath sent of hys mere goodnesse the spirite of hys sonne into our hartes which crieth vnto God: Abba father. Seynge then the spirite of God sayeth it, whyche is the greate spirite of ryghtuousnesse, we ought by no meanes to doubte, that God shulde not be truly oure father, and that we shulde not be truly hys children, for surely in asmuche as he is the selfe trouth he can not lye. wherfore we be nowe no more as bondmen vnder the thraldome of the law, nor vnder the letter bonde as vnto the outwarde sacrifices of the Jewes, but we be sonnes. That yf we be sonnes, we be heyres of oure father. And yf all the goodes of heuen and earth do belong to our father, than we be enheryptours to them all, and that by our Lorde Jesus Christe, whyche is oure God, and for asmuche as he became flesshe, that is to say, man and oure brother: O howe muche be we noble, sythyn we haue one so myghtye, so ryghtuouse, and so good a father togyther wyth suche a brother, wyth whom and throughe whom, we be coheyres, and partakers

of ſuche an heritage. Then ought we (good people) to lyue purely and holyly, ſith that our father ſo ſurmounteth, paſſeth, and exceedeth all holyneſſe. And aſſuredly we ought well to gouerne vs by the exemple of God and of oure ſauiour Jeſus Chriſte oure Lorde, who was and is the fyrſte begotten ſonne of God, and not to folow the bondage and compulſion of the lawe, but we oughte to walke in the libertie of the ſpirite, doynge the pleaſure of oure father frely without compulſion, euen of pure charitie and loue. Wherfore let vs not walke in letter and elementes of the worlde, which be the carnal traditions and obſeruations of the Jewes, as were the olde ſacrifices purifications & outward workes, in which they had their truſt: but principally in fayth and hope in god, in reaſonable ſacrifice, inwarde ſacrifice, offerynge not ſo much oxen, bulles, calues, doues, or ſuch other deade offerynges and ſacrifices (as dyd the Jues in the olde law) as our body mortified by the holy goſt, euen as our Lorde Jeſus Chriſt offered for vs none other vnreaſonable beaſte, but euen hym ſelfe vnto God his father euerlaſtynge. Thys is vndoubtedly the ryght ſacrifice of the chriſtened man: and of eche one, which doth truly knowlege hym to be the ſonne of God by adoption and folower of that greate ſõne of God (by nature) Jeſus Chriſt. Take we than this fruite of this Epiſtle. And let vs rendre due thãckes to our ſauiour Jeſu Chriſt. Qui viuit et regnat in ſecula ſeculorum. Amen.

The Goſpell on the ſonday after Chriſtmaſſe.

The ſeconde Chapter of Luke.

Thargument.

Howe

¶ Howe Symeon & Anna prophecyed of the chylde Christ, & howe he grewe & waxed stronge in spirite.

Ioseph and Mary the mother of Iesus marueyled of those thynges whyche were spoken of hym. And Simeon blessed them, and sayd vnto Mary his mother, beholde, thys chylde is set to be the fall and vprysynge agayne of many in Israell, and for a signe to be spoken agaynste. And more ouer the sweard shall pearce thy soule, that the thoughtes of many hartes maye be opened. And there was a Prophetisse, one Anna, the doughter of Phanuell of the trybe Asser, which was of great age, and had lyued with an husbande seuen yeares from her virginitie. And she had bene a wedowe aboute foure score and foure yeares, whiche departed not from the temple, but serued God wyth fastynges and prayers nyght and daye. And she came forth that same houre, and praysed oure Lorde, and spake of hym to all them that loked for redemption in Hierusalem. And when they had perfourmed all thynges accordynge to the lawe of oure Lorde, they retourned into Galilie to theyr owne citie Nazareth. And the chylde grewe and waxed stronge in spirite and was fylled wyth wysdome, and the grace of God was vpon hym.

The Gospell whych is redde in the churche thys day good christē people teacheth vs that on the day of the presentation and bryngyng of our Lorde Iesu Christe vnto the temple of Ierusalem to thentente to presente and offer hym vnto our Lorde: Io-

ſeph that was thought to be his father, & our Lady ſaint Mary his very mother, which was truly mayden & mother, marueled of the wonderful & ſtraunge wordes whyche they harde ſaye of hym and whyche they alſo ſawe preſently with theyr eyes at that tyme by the iuſte man Symeon which in greate ioye & reuerence imbraced this chylde Chriſt, confeſſyng that he was the ſauiour ſent of god the true Meſſias, the welth and ſaufnge ſtocke of al the worlde, the lyght to gyue lyght vnto al people, and to ſhewe and open vnto them the true knowlege of God, & that he was the glory of his people Iſrael. They marueled thã, not that they knewe not wel by the holy ſpirite & the angel of God, that he was the Meſſias, the ſonne of god, the ſauiour & helth of the worlde according vnto his name, but of the grace of god whych had opened the ſame to Symeon & to others, and this was a ioyful wõder. For Symeon thã by the ſpirite of god ſpeaking in him, ſayde of the chylde the thynge that
Luc. ij. had not bene ſhewed vnto Joſeph and Mary afore, that is to wite that he ſhulde be put to be the fal and the vprylynge agayne of many in Iſraell, for ſurely Chriſt our ſauiour is he whyche maketh the ruine & loſſe of al the infidels in Iſraell, whiche beleued not in his word, & againe on thother ſide he was the vpriſing, the reſurrection, & helth of the feithful whych beleued in his word and which folowed his doctrine And thys Symeon ſayeth moreouer that he was for a ſigne or marke whiche many ſhulde gaynſay, that is to wyte the ſcribes and Phariſees the byſhopes & preſtes of the olde lawe who euer were agaynſt hym & in his toppe, euen as at this day the catholike and

true

true Christians are spoken against of the heretical wicked & vnfeithful persons. For no doubt so many as wyl ernestly folowe Christ & cleaue to hys worde must nedes beare their crosse & suffer afflictiō & trouble in this worlde, for asmuch as there is no seruant greater thā is his lord or maister. For this cause al- Math. x
so Simeon spake furthermore to the blessed virgyn Mary & sayde, that the swerde, that is to say (as Origen. Origene expouneth) affliction, crosse, tribulatiō, shulde perce through her hart. And this he tolde her before hande, that it shulde come to passe to the intente she shulde not thynke it straunge and sodeyne when it came. As who shulde saye, thys ioye and felicitie in that thou arte the mother of Christe shalbe mengled with sorow and affliction. And what sorowes, what swordes perced the blessed virgyne Maries harte, what tyme she saw her sonne crucified, and abyding all kyndes of reproches and villanyes we may easely gesse. Now ye shall vnderstande (my brethren and systers) that our Sauiour Christe what tyme he be- mat. iiij
ganne to preach dyd preach and teache to the people v.vi.vii.
pennaunce and ernest repentaunce of hart, true loue &c.
true awe and feare of God, vnfeyned fayth, workes of true loue and charitie bothe towardes God & the neyghbour. He dissuaded men from superstition, frō blyndnes of harte, from hypocrisie and conterfeyted holynes. He taught them wherin the true religion or holynes dyd stande. He dissuaded the people from the leuen and corrupt doctrine of the Pharisees and not to put theyr truste and confidence in theyr owne tradicions neglectynge Gods commaundementes, where as the scribes & Pharisees hypocrites taught

cleane contrary. In whyche thynge for aſmuche as Chriſt wolde not go one ynch from gods worde, but defended ſtyſly his doctrine and blamed the aduerſa-
Pſal. lvi ries of the ſame, he ſturred theyr fury agaynſt hym in ſo muche that they nowe appeared in theyr kynde and ſhewed themſelues in dede to be bloud ſoupers and men of bloude which were before counted in the ſyght of the worlde for the holyeſt of all. And this is that Simeon ſayth, the hartes of many ſhalbe reue-
Origen. led or diſcloſed. For as Origen the auncient doctour ſayth, euel thoughtes were in men, which be therfore diſcloſed and opened, that he myght deſtroye them, which dyed for vs. For ſo longe as they were hydde, it was impoſſible, that they coulde be weded out and deſtroyed vtterly. Wherfore we alſo in lyke wyſe (ſayth this noble clerke) whē ſoeuer we happē to cō-mytte any ſynne & wickednes, ought to ſaye. I haue
☞ not hydde myne iniquitie. For yf we ſhall reuelate & diſcloſe our ſynnes not only to God, but alſo to ſuch as can heale our woundes, our ſynnes ſhalbe wyped & done awey. Furthermore ye ſhall vnderſtande ỹ al-ſo this great ſpirite of which I ſpake did take Anne a prophetiſe, which had liued foure ſcore yeares and foure in her wydowhode, in holy workes procedyng of greate fayth, and she prayſed God for the greate maruels whyche she ſawe of thys chylde, and ther-with comforted al them that wayted for the redemp-tion of Iſraell. And here ye ſhall marke deare frē-des that holy women as well as men may whē tyme requyre teſtyfy and ſpeake of Chriſte as many holy virgines and deuoute matrones whyche in the pri-matiue church ſuffred martyrdom for Chriſtes ſake,

haue

haue done. And that they be amonges them whyche saynt Peter speaketh of, to be a chosen & royall people. Now when they had accomplyshed the holy presentation, & had offered the oblatiō accordyng vnto the lawe: they returned to Galile vnto theyr citie of Nazareth, and the chylde did grow bodely, and toke bodely strengthe. But there was an other maner of thyng, for inward & inuisible he was the abundaūce of the wysdome of god, and all plentie of grace was in hym, for he was truly god. Thys is it truly that we ought to beleue by our gospel to the helth of our soule and glory of God. Qui viuit &c.

The Epistle on newe yeres daye. The seconde Chapter to Titus.

Thargument.

¶ Thapostle Paule exhorteth vs to renounce vngodlynes and worldly lustes.

Moste dere beloued Titus. The grace of God, that bryngeth saluation vnto all men, hath appeared, and teacheth vs that we shulde denye vngodlynes and wordlye lustes, and that we shulde lyue soberly, and ryghteously, and godlye in thys present worlde, lokynge for that blessed hope and apearynge of the glorie of the greate God, and of oure sauioure Iesu Christe, whiche gaue hym selfe for vs, to redeme vs from all vnryghteousnes, and to pourge vs a peculiar people vnto hym selfe feruentlye geuen vnto good workes. These thynges speake, and exhorte.

Thys daye (my beloued brethren and systers) is the daye of the circuncision of oure Lorde Iesus

ſus Chriſte, not that he had any thynge ſuperfluous in the fleſh or in the ſoule, whych neded to be take or cut away for hys iuſtificatiō, but it was for to ſanctify the circūciſiō of all thē that had bene & ſhuld be circūciſed aſwel ſpiritually as bodely in the generatiō of Abraham. The epiſtle then is taken out of the ſeconde chapter of the epiſtle of ſaynte Paule which he wrote vnto Titus. And he ſheweth vs ẏ the grace of God, & of our ſauiour Jeſu Chriſt is appeared to all men, not only to the Jewes (as Moſes which appeared vnto them not by grace but by the law of figoure & of bondage) as it is ſayd in the fyrſt chapter of ſaynt Jhon. The law was gyuen by Moſes, but grace & trouth by Jeſu Chriſt. And wherunto is this grace appered? Truly thapoſtle ſayth ẏ it is to teach vs: & for our inſtructiō. But I pray you was he circūciſed only to ſanctify the circūciſion of the Jewes? Surely no, but for al men. To thintent that we ſemblably ſhuld take from vs all wyckednes (whiche is ſuperfluitie of ſynne) and fylthynelle, and all concupiſcence, corrupt luſtes, and ſeculer deſyres, and that we ſhulde lyue in thys worlde pure, holy, iuſte, clene, and fulfilled with the charitie & tender loue of God, whyche is the true ſeruice in fayth that ought to be done vnto God, in lokyng for the ryght happy hope of the cōming of the glory of the greate God (that is to ſay) of our ſauiour Jeſu Chriſt, which ſhalbe gyuen vnto euery true beleuer & catholyke chriſtē man after this trāſitory lyfe, and principally in body and ſoule, by the glorious reſurrection in hys ſecond cōming which hath gyuē him ſelfe in oblation & ſacrifice to god the father, to thintent ẏ he myght redeme

and

and bye vs agayne from al wickednes & so clense vs from al synne & make vs a peculier people vnto him selfe, a folower of good maners and workes, and feruently gyuen to the same whych be the workes done through his grace in fayth. This is the thynge that saynt Paule doth here commaunde Titus the good bysshop for to exhorte the people vnto, & that al preachers ought in likewise to shew vnto the people, and boldly to rebuke them if any wold cõtrary it, for it is the catholyke doctrine of God, the doctrine of holynes & of lyfe, which assuredly no mã ought eyther to dispayse or to despice, in case he study to please God who be praysed & glorified without ceasinge. Amen.

The Gospell on newe yeres day.

The.ij. Chapter of Luke.

Thargument.

¶ Howe Christ was circumcised the eyght daye after his byrth, and howe he was named Jesus.

WHan the eyght daye was come, that the childe shulde be circumcised, his name was called Iesus, which was named of the angel before he was conceyued in the wombe.

OUr Gospell (good people) teacheth vs, that whẽ the.viij. daye after the most blessed byrth of Jesu Christ in Bethleem was come, our Lorde was circumcised in Bethleem & his name was called Jesus whiche is to saye by interpretation a Sauiour. The which name was brought forth, & shewed by the angel of God, before he was cõceyued in the wombe of his blessed mother the virgyn Mary. For as ỹ great clerke Origen sayeth, it was not semynge, that the Origen.

name of Jesu Christ most glorious & moost worthy to haue al honour & a name aboue al names, shulde be first named of men or brought first into the world of men. And of this name (saith Bede) al the electe in theyr spirituall circumcision reioyse to be partakers, ỹ like as of Christ they be called christens, so of sauiour they might be named saued, by which name they were called of god, not only before they were conceyued in the wombe of the church by faith, but also before the foundation of the worlde was layde. Now ye shall vnderstande, that this Christ our sauiour was circũcised, not for himselfe, but to thintent that al the feithful that euer were, are & shalbe vnto the ende of the worlde, shulde be truly circumcised & pared of al superfluitie of synne, not in the flesh & accordyng vnto the letter, but with circumcision & paring of harte accordinge to the spirite, of which sayntе Paule maketh mentiõ in his epistle to the Romanes, where he sayth. The circũcision of the hart is the true circumcision whyche consisteth in the spirite and not in the letter, whose prayse is not of mẽ, but of god. Further more it was necessary, that Christ which afterwarde shulde be the minister of circũcision, & whiche shulde abrogate the Judaical law shuld also fulfyl the law in thys poynte. Nowe, circumcision was a signe of grace gyuen of God vnto Abraham & vnto his sede to put them euer in remembraunce of the couenaunt or testament betwene God and them. And in the circũcision surely the selfe cerimonie was not so muche to be regarded, as was the worde & cõmaundemente of God. For what be signes eyther of the olde or of the new testament, if they be seuered from the worde

Bede.

Rm. ij.

Ro. xv.

and

and cõmaundement of god. For as the holy doctour Athanasius wryteth. Circumcision expressed none other thynge, but a spoylynge of the olde generation inasmuch as that part of the bodie was circumcised, which is cause of the corporal natiuitie. This thyng at that tyme was done in token of baptisme that was to come by Christ, wherfore after that the thing which was tokened cam, the figure ceased. For where the hole oldnes is by baptisme taken awey, there is that superfluous which the cuttyng of the parte prefigured. This wryteth Athanasius. But to returne to the hystorie. His name (as he fore is sayd) was called IESVS, that is to saye the helth and Sauioure of all the worlde, whyche is a name doubtles aboue all names that can be named eyther in heauen or in earthe, as wytnesseth also thapostle Paule vnto the Philippians, sayng: And he hath gyuen hym a name whyche is aboue all names, that in the name of Iesus euery knee shulde bowe both of thynges in heauen and of thynges in earthe, and of thynges vnder the earthe, and that all tonges shulde confesse that Jesus Christ is oure Lorde vnto the prayse of God the father. Knele we downe then (good christen people) as often tymes as we heare thys mooste excellent and myghtye name, and worshype we God in thys name. For it is (no doubt) a name that cã not be hartely spoken, but by the holy ghoste, as declareth full well Saynte Paule where he sayeth: No man can saye, that Jesus is our Lorde but by the holy ghost. Lette vs then (deare freendes) alwayes haue thys mooste swete and also healthful name in oure hartes

Athanasius.

Phili.ij

i.cor.xij

and let vs speake it alwayes wyth oure tonges but fayethfully & with high reuerence to thintent that the holy ghoste maye vouchesafe to be alwayes with vs & to styre vs to good and godly workes of charitie proceding of fayth vnfeyned. And thē we shall truly know the name whyche the gospel of thys daye doth declare to be gyuē vnto our lorde Jesu Christ on the day of his circumcision, & furthermore we shalbe protected by the same, & finally enioy the euerlasting heritage prepared for vs of almyghty God. To whom be al honour glory & prayse for euer and euer. Amen.

The Epistle on twelfthe day.

Esaie the. lx. chapi.

Thargument.

This daye the prophecie of Esaye is fulfylled concernynge the cominynge of the kynges and the disclosyng of the gospell.

GEt the vp betymes (O Ierusalem) for thy lyght cōmeth, and the glory of the lorde is rysen vp vpon the. For lo, whyle the darkenes and cloude coueryth the earth and the people, the Lorde shall shewe the lyghte, and hys glorye shalbe sene in the. The gentyles shall come to thy lyghte, and kynges to the bryghtnes that spryngeth forthe vpon the. Lyfte vp thy eyes, and loke rounde aboute the: All these gather themselues, and come to the. Sonnes shall come vnto the from farre, and thy doughters shall gether them selues to the on euery syde. When thou seyst thys, thou shalt maruell excedyngly, and thyne harte shalbe opened: when the abundaunce of the

of the see shalbe conuerted vnto the (that is) when the strenght of the Gentyles shall come vnto the. The multitude of camels shal couer the, the dromedaries of Madian and Epha. All they of Saba shall come, bryngynge golde and incense, and shewyng the prayse of the Lorde.

THis day (good people) is called the feaste of the Epiphanie whiche worde Epiphanie in Greke is to say a manifestation or appearing from aboue. By the which is vnderstand that thys day is the solemnitie of our lorde Jesu Christ declared & opened by a starre from aboue, not that the solemnitie is of the starre, nor of them that folowed it: For the starre was not the true lyght wherof men make the feaste, but that whiche the prophet Esaye speaketh here of, where he saeyth: Ryse vp O Jerusalem, and be thou lightened, for thy light (that is to say Christ and his gospel) is come, and the glory of thy lorde god is rysen vpon the. As who shulde say, in the shalbe borne the Lorde and sautour of the worlde, and hys glory shalbe sene in the. The gentils (that is to wit the hethē people or Pantims which be no Jues borne (shal come to thy lyght, & kyngs shal approch to ꝑ brightnes that springeth forthe vpon the. And in the ende he cōcludeth that al they of Saba shal come bryngynge golde and incence, and shewynge the prayse of our Lorde. By Saba is vnderstande the regions of the Easte in respecte of Jerusalem, where is plenty of golde and of precious and swete thynges, from whence came the wyse men (whiche they call magos and whyche comonly we call the thre kynges of Colopne) for to worshyp this light in Bethleem a regi-

Esa. lx.

Ps. lxxij

Mat. ij.

on of Jerusalem, the which came to do him homage wyth worshyppynge and offerynge to hym precious gyftes that is to witte, Golde, Encence, & Myrre for all them of theyr region: wherfore it is sayde by the prophete that they shulde come al. And this cõming is to beleue & to haue stedfast fayth in thys lyght, in this Sauioure Jesu Christ, & in the gospell or glad tidinges of hym. So that yf we haue like wyse stedfast fayth, we maye go aswell thyther to honour him on the daye that representeth thys present solempnitie, as they did. Yea & we be signified by them which ỹ prophet speaketh of a lytle before. They of ỹ West (as we be) be called they which shal come frõ afarre. And they of ỹ North and of ỹ South, be called they whiche shall come frõ the syde. And so all they of the Easte be signifyed by Saba, & al they of the Weste by the farre of, they of the Northe and the South be signified by the side. And they be prophecied to come al by faith vnto this light, which was manifested & disclosed in those dayes in the region of Jerusalem, whyche is oure Lorde Jesus Christe vnto whom be glory worshype and honour wythout ende. Amen.

The Gospell on twelfth day. Mathew the seconde Chapter

Thargument.

¶ Howe the starre appeared to the wise men of the Easte and of the oblation & homage whyche they made vnto Christe.

WHen Iesus was borne at Bethleem a citie of Iury in the tyme of Herod the king. Beholde there cam wyse men frõ the East to Ierusalem, sayeng: where is he that is borne king of the Iues? For

we

we haue ſene his ſtarre in the Eaſt, and are come to worſhyp hym. When Herode the kinge had harde theſe thinges, he was troubled, and al the citie of Ieruſalem with him. And whe he had gathered all the cheſe preſtes and ſcribes of the people together, he demaunded of them, where Chriſt ſhulde be borne And they tolde him at Bethleem in Iury. For thus it is wrytten by the prophete: And thou Bethleem the lande of Iuda arte not the leaſt among the princes of Iuda. For out of the ſhal there com vnto me the captayne, that ſhal gouerne my people Iſraell. Then Herode when he had pryuely called the wyſe men enquyred of them diligently, what tyme the ſtarre appeared, and he badde them go to Bethleem and ſayde: Go your waye thyther, and ſearch diligently for the childe. And when ye haue founde hym, brynge me worde agayne, that I maye come and worſhyppe him alſo. When they had harde the Kynge, they departed: and lo, the ſtarre whiche they ſawe in the Eaſte wente before them, tyll it came and ſtode ouer the place, wherin the chylde was: Whē they ſaw the ſtarre, they were exceding glad: and went into the houſe, and founde the child with Mary his mother and fel down flat and worſhyped him, and opened theyr treaſures, and offered vnto him, gyftes: gold, frankencence and myrre. And after they were warned of god in ſlepe that they ſhuld not go agayne to Herode, they returned into their owne countrey another way.

oure

OUre Gospell (welbeloued audience) declareth vnto you partely the execution and fulfyllinge of this prophecy of Esay, which ye haue alredy hard in the epistle of this day that is to witte, How in the tyme of king Herod, of whom mention is made here (as sayth Chrysostom) by the Euangelist mathew to thintent he wold shew vs that Christ was thā borne whē now the sceptre was taken frō Juda according to the prophecye in the.xlix.chapter of genesis (for Herode was no Jue borne but a straunger) howe I say in his tyme the magi or wise mē came vnto Jerusalē sayng. where is he that is borne king of Jues? for we haue sene his starre in the Easte parties. Certes good brethren & systers Jesus is borne the kyng of al kynges, and not only kynge of the Jues but of all the worlde, both of heuen and of earth. Now whē Herode which was the temporall kynge of the Jues & al that thā were in Jerusalem hard this, they were sore troubled, as also it was prophecied in the second psalme of Dauid. Wherfore hath the hethen grudged, and the people ymagened vayne thynges? No doubte they knewe wel, yf suche a kinge were borne, that god had shewed it frō aboue, for he wolde neuer haue shewed any earthly kynge after suche a fashion and seyng that the wise men of the East came to worship him, it must nedes be that it was the Christ, and the Sauiour which was before promised. Wherfore Herode immediatly demaunded of the counselers of Jerusalem and of the scribes and learned mē where Christ shulde be borne. To whō they answered, that in Bethlem of Jury. For so it was prophecied by the prophete Michee where he sayeth. And thou Bethleem

Chryso stome.

Psal.ij.

Mich.v.

leem the lande of Juda, art not the leest amõges the
princes of Juda. For out of the shall there come vn-
to me the captayne that shal gouerne my people Is-
rael. Truly by this prophecy the counseylers, scribes
and doctours of Jerusalem vnderstode wel ꝑ Christ
shuld be borne in Bethleem. And so was the trouth,
for there he was already borne. But what dyd He-
rode? He wolde know the iust tyme of the appearing
of the starre, to thintente he moughte put the chylde
vnto death, which was borne at the tyme of the sayd
appearyng. But surely he thought and ymagined a
vayne thynge, accordynge to the forsayd sapenge of
the prophete, agaynst the Lorde and against his an-
nointed or Christe. And whan he knew the tyme, he
sent them vnto Bethleem, wyllyng them, they shuld
at their retourne declare vnto hym, whyche it was ꝛ
where he shuld be. Feynyng that he wold also go and
worshyppe hym, but in very dede he thought yt he
myght know the certayntie, to kyll him. They went
away, ꝛ by the starre without enquiryng of any per-
son they found him with the blessed virgin which by
the only worke of God ꝛ of the holy ghost had borne
ꝛ brought him forth into the world. As sone as they
were come, they kneled down ꝛ worshipped the child
It was the chyld doubtles vnto whom the true and
godly worshipping perteyned. For he alone was the
God and sauiour. Neyther dyd they only worshype
hym, but also they offered vnto hym golde, in token
that he was a kynge, Myrrhe, in signe that he was
mortal, and that he shulde be sacrified dead, and bu-
ried for the redemption of the world, and Encence, in
token that he was only God, vnto whom adoration

and fumigation(which fignifieth ſwetnes of prayer) doth appertaine. Then whā we haue ſure truſt & fayeth that he is truly our kyng, and the kyng aboue all kynges, we offre hym golde. And whan we cōfeſſe in ſpirite & with a faithful hart, that it is he which hath bene ſacrificed dead & buryed for ꝑ redemptiō of vs: we offre him Myrrhe. And when purely we worſhipe him, as he is our God, and make to him prayer with hart, we offre vnto him Encence. And here(my deare brethren and ſyſters) I wolde haue you diligently to marke & beholde what care God taketh for ſuche as loue him and be of his choſen ſorte. He rayſed the wiſe mē by the guyding of a ſtarre out of their owne countrey. By the ſame ſtarre he brought them to the place where the chylde was. And laſt of al whan Herode in his rage entēded the deſtructiō of the chylde, he cauſed them to returne another wey. What a fatherly purueyaūce was this? On thother ſide marke me the great token of fayth in the wiſe mē, how when they ones had founde out the chylde, they reuerently & hūbly worſhipped him & offered vnto him. But O the ingratitude and churliſhnes of the folke of oure tyme. Theſe wiſe mē cam from farre to ſeke out & to worſhipe Chriſt our Lorde where as we vnto whom he is dayly preached at home, haue him in deriſion & ſet naught by hym. Shall not therfore theſe ſtraungers ryſe at the day of dome with vs & condemne vs of ſlouthfulnes & infidelitie? Yea no doubte. But to returne to the hyſtorie, when the wyſe men had done that they cam for, they cam not backe agayne by Herode to tel hym howe they had ſped, accordyng as he deſired them to do, but beynge warned by the angel.

they

they returned home a nother waye into theyr owne countreys. And heare we be taughte not to shewe or speke any thing that is against Jesu Christ, against his raygne, his glory & fayth in him, which is, that it is he, which is our redemer, nor against his worshippynge. For otherwyse we come backe agayne by Herode for to betraye him and to destroy his kingdom. But we ought to do cleane cõtrary, & to walke by an other waye, in shewyng to al the world that he is the true kyng aboue al kynges, the true helth & redemer of al, & the God which only ought to be worshipped, & so by an other wey we shal returne to our region in the Easte which is the ioyful heritage and realme of God. Unto whych graunt vs grace our Lorde God, and our kynge Jesus Christ synally to come. Amen.

The Epistle on the fyrst sondaye after twelfth daye.

GEt the vp betyme (O Ierusalem). &c.

Ye shall synde thys Epistle wyth the exhortation on twelfth daye. Fol. xxxviij.

The Gospell on the fyrst sonday after twelfth daye. The fyrst chapter of Ihon.

Thargument.

☞ In this Gospell doth saynt Jhon the baptist beare wytnesse of Christe that he is the lambe of God and Sautour of the worlde.

IHon sawe Iesus commynge vnto him and sayde beholde the lambe of God whiche taketh awaye the synne of the worlde. Thys is he of whom I sayd after me commeth a man, whiche went before me, for he was before me, and I knew hym not: but that

he ſhulde be declared to Iſraell, therfore am I come baptiſyng with water. And Ihon bare recorde, ſayenge: I ſawe the ſpirite deſcende from heauen, lyke vnto a doue, and abode vpon hym, and I knew him not. But he that ſente me to baptyſe in water, the ſame ſayd vnto me: vpon whom thou ſhalte ſe the ſpirite deſcende and tarye ſtyll on hym, the ſame is he which baptiſeth with the holy ghoſt. And I ſawe and bare recorde that he is the ſonne of God.

DEarly beloued frendes in our Sauiour Chriſt thys Goſpell wherof God wyllynge I purpoſe to make a ſhorte declaration vnto you is in dede a Goſpell, or Euangel, that is to wytte, a glad and toyfull tydynges. For in thys Goſpel doth the holy precurſoure Ihon the baptiſt fully aſcertayne vs of the mooſte happy tydynges that euer coulde be tolde to mankynde. He prophecieth not of Chriſte as dyd the other prophetes afore hym, but he euen pointeth him out wyth hys fynger and ſayth wyth clere voice vnto vs. Beholde the lambe of God whyche taketh awaye the ſynnes of the worlde. O toyfull and mery tydynges, O ſwete Goſpell. He is nowe come (yf we woll beleue thys prophete, yea and more then a prophete) whyche ſo longe afore was loked for, which ſo longe was ſpoken of before, whyche is the only pure and vnſpotted lambe, by whoſe mooſt innocent and gyltles death we be redemed frō bondage and raunſomed from euerlaſtyng damnation due vnto vs for the ſynne and tranſgreſſion of oure fore patentes Adam and Eue. We were condempned I ſaye to perpetuall priſon, to endles paynes, to the mooſt ſorowfull

Goſpell what it ſignifieth.

ful and greuous lacke of gods presence. We were at
beginnyng made immortall neuer to haue dyed, but
euer to haue liued & that in paradise in a place ful of
al ioy & pleasure. But our vnhappy forefather & mo-
ther (of whō we be originally sprōgen) thorough the
breakyng of gods commaūdement, dyd not only de-
prīue & spoyle themselues of this high ioy and felici-
tie, but also al theyr ofspryng that came of them, that
is to say, the hole worlde, none excepted. For (as wit- Ro.iij.
nesseth thapostle) al haue synned and are destitute of
the glory of God. And the prophete Dauid. There is Ps.xiiij.
none ryghtouse no not one, there is none that vn- and. lij.
derstandeth, there is none that seketh after god, they
are all gone out of the way, they are al vnprofitable,
there is none that doth good, no not one. And is it a-
ny maruayle deare frendes syth by the transgression
of our fyrst parentes we were al depriued of original
iustice. that is to wite of the true loue of God, of the
true awe and feare of God, and of the true trust and
cōfidence in god. And therfore sayth the holy apostle Ro.iij.
Paule, all mouthes be stopped, neyther can there be
(saith he) any man iustified by the workes of the law
in gods syght, but he proueth by reasons and argu-
mentes inuincible, that we muste nedes be iustifyed
freely by his grace thorough the redemption that is in Rom.ij.
Christ Jesu, whō God hath set forth to be the obtay- Esa.liij.
ner of mercye thorughe fayth by the meanes of hys Ioh. iij.
bloude that he myghte declare hys ryghtousnes in
that he forgyueth the synnes that be passed, whyche
god dyd suffre to shewe at this tyme his ryghtous-
nesse, to thende he might be coūted iust, & the iustifier
of him whych beleueth on Jesus. And this is it that

the holy mā Jhon baptiſt doth here declare vnto vs thys is the glad tydynges that I ſpake of, that is to wit, that our ſauiour Chriſt is now deſcended & come downe from aboue, which albeit in fleſhe and bloude he came after Jhon, yet in very dede he was before him eternally with the father of heuen. He cam from aboue to be declared and ſhewed vnto Iſrael, that is to vnderſtande, vnto al the true beleuers in him, and not to the outwarde Jewes. For he is not an Iſraelite or Jue (as witneſſeth thapoſtle S. Paule) whych is a Jue outwarde. Neither is it circumciſion which is outwarde in the fleſhe. But he is a Jewe whych is hyd within, and the circūciſion of the hart is the true circumciſion, which lieth in the ſpirite and not in the outwarde fulfyllynge of the letter, whoſe laude and prayſe procedeth not of mē but of god. Wherfore my welbeloued frendes lette vs ſtedfaſtly beleue in this Chriſt our only ſauiour, in thys lambe of god which taketh awaye the ſynnes of the worlde. Saint Jhon wytneſſeth of hym ſelfe that he cam to baptyſe wyth water, and only to cal the people to penaunce and repentaunce. But Chriſte he ſayeth baptiſeth wyth the holy ghoſt. It is only he that purgeth, that quyckeneth, that lightneth, and kindleth the hartes of men. Neyther doth ſaynte Jhon teſtify thys thyng of hys owne hed, but that we ſhulde the better beleue hym, he allegeth the teſtimonye of God hymſelfe, ſayeng: He that ſente me (whyche vndoubtedly was God) to baptiſe in water, the ſame ſaid vnto me, vpon whom thou ſhalte ſe the ſpirite deſcende and tarye ſtyll on hym, that is he which baptiſeth wyth the holy ghoſt. Nowe ſaynt Jhon ſayeth he ſawe thys thynge done

Iſraell what it is.

Rom. ij.

Ioh. iij.

Ro. ix.

Ioh. ij.

accordyng-

accordyngly, and therfore he beareth recorde that he is the sonne of God. Wherfore yf Christ be the sonne of god, yf he be the lambe that taketh away the sinne of the worlde, yf he be our Sauioure, our raunsome, our satisfaccion let vs vnfaynedly beleue and repose oure selues only in hym. Let vs walke in newnes of spirite, let vs be as who shuld say new borne agayne in hym and put of oure olde lyfe. For as our sauiour Christ hymselfe wytnesseth, onles a man be borne a- Ioh.iij. gaine of water and of the spirite, he can not entre into the kyngdome of God. Oure fyrst byrth, lyue we neuer so purely in the eye of the worlde do we neuer so many apparaunt good dedes, yf it be without the knowlege and beleue in Christ, it can do vs no good. we must nedes be new borne & regendred, yf we wol Newe be of the chosen sorte. For doubtles al that, which is byrth. borne of the flesh (yf it be not renewed with Christianitie) is flesh, that is to say, synne, fylthynes, corruption, & cõsequently euerlastyng death, but ỹ which is borne agayne of the spirite, that is to witte, whych is renewed wyth christiantie, I meane wyth the lyuely faith in Christ furnished with charitie, is spirite, ỹ is to saye, holy, pure, iustified, tried, allowed, and good. Let vs then walke not after the flesche, not after oure corrupte nature, not after vaine philosophie, and hethen lernynge, but after the spirite, but after the rule and absolute exemple of our sole and only Sauiour Christe. To whom with the father and holy ghost be all glorie and prayses, worlde without ende. Amen.

The Epistle on the seconde sonday after twelfth day. The. xij. Chapter to the Romanes.

Thar-

Thargument.

☞ Of the ſwete conuerſacion, loue and workes of ſuche as beleue in Chriſte, whyche thynge the Apoſtle here doth call the lyuely and acceptable ſacrifice vnto God.

BRethren I beſeche you, by the mercifulnes of God, that ye make your bodies a quicke ſacrifyce, holy and acceptable vnto God: whych is your roſonable ſeruynge of god, and faſſion not youre ſelues lyke vnto thys worlde: but be ye chaunged in youre ſhap, by the renuyng of youre mynde that ye maye proue what thing that good, and acceptable, and perfecte wyll of god is. For I ſaye (thorough the grace of that vnto me gyuen is) to euery man amonge you, that no man ſtande hyghe in hys owne conceyte, more then it becommeth hym to eſteme of hym ſelfe, but ſo iudge of hym ſelfe, that he be gentle and ſober, according as god hath dealt to euery man the meaſure of fayeth. For as we haue many members in one body, and all members haue not one office: ſo we beynge manye, ar one bodye in Chriſt, and euery man amonge our ſelues one an others members.

SAynte Paule (ryght dearly beloued audience) in the Epiſtle of thys daye doth accordynge to hys office teach vs to do the true & chriſtian ſacrifice vnto God euerlaſtyng, when he ſayeth: Wy brethren I praye you by the mercifulnes of God, that you offre your bodies a liuely hooſt or ſacrifice holy and pleaſaũt vnto God, as though he ſhuld ſay, you ỹ are by

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the manyfolde goodnes & tender mercye of almyghty god brought and reduced from poure Idolatry & infidelitie, and withdrawen and brought agayne to ȳ true christian religiō, I beseech you by the goodnes and mercye of our Lorde Jesu Christ, that frō hence forth in knowlegynge of this great goodnes which he hath done to you, ye do to hym sacrifice, not with sacrifices or ooftes that be deade, for he is the lyfe & releuer of all thynges lyuynge, not of vnhalowed hoftes, but holy (for he is holy and alone holy and ȳ halower of all thynges) not of brute and vnreasonable ooftes, nor lykewyse corporall, for he is spiritual, and wylbe worshypped in spirite. It is he surely whyche was offered vp for vs synfull personnes for whyche thynge it is conuenient for knowlegynge of this goodnes, ȳ we be offered vp vnto hym, whyche thynge doutles shalbe done yf we beynge mortifyed and knowlegynge our vnablenes, our synne, and in fidelitie repose our selues and put in hym only oure hope: whyche is only iust, only innocent, pure, cleane and full of al goodnes. And for asmoche as thys present worlde, myght drawe you from doynge of thys by the fraylnes and worldlye thynges, se you do not conforme your selues sayeth Paule to it. But in lyke wyse as by the promise made and by the fayth which ye haue receyued, ye are withdrawen from the world yea and in mynd, affectiō and continual thought, ye be cōuersaunte and dwelynge in heauen: Euen so I pray you that you wol not put your mynd and affection vpon earthly and these translitory thynges, but only vpon that, that pleaseth God. And furthermore seynge it is so that the worldely sorte be of suche na-

ture, that those whyche abounde in any goodes, dis-
prayse and despyse the othe: I do commaunde you
(not I yet but Jesus chryst, whyche hath shewed me
so many graces) that by pryde ye stande not in your
owne conceytes, but discretly consyderynge, that the
thynge whyche ye haue, by the goodnes of God in
Jesu Chryst, and not by youre owne merytes and
deseruynges whiche is also gyuen you to thyntent
to helpe them that haue nede of it. And for to do
thys the membres of one selke body ought to stirre
& pronoke you, wherof for al that ỹ concorde ought
not to be so greate as they of the mẽbres of the mys-
tical bodye, wherof Jesus is the heed, whiche mem-
bers thoughe that amonge them selues they be of
greate nombre and diuers, and also haue not one
lyke office, yet neuertheles that the one doth, is or-
deyned for the welth and profyte of the other, and a-
monges those there is no discorde nor discention.
Wherfore this similitude well pondered let vs in
lyke wyse not thynke, saye, or do any thynge whyche
shall turne to the hurte of any other parson, but let
vs haue one only wyll, whyche is to assyste, helpe,
and releue the necessitie of eche other. For suche is
the wyll of god, as saynte Paule doth instructe vs
in thys epystle, And this doyng we shall vndoubted
ly please god, and haue the rewarde of lyke euerla-
stynge in heuen with full fruition of all ioye in our
lorde Jesu Chryst. To whom wyth ỹ father and holy
goost be gyuen all honour glory and thākes for euer
and euer Amen.

The Gospel on the second sonday after twelfth day. the second Chap. of Luke

That

The argument.

¶ Howe Christe at the age of twelue yeres was founde in the temple disputynge amonges the doctours.

When Jesus was.xii. yeare olde, they wente vp to Hierusalem after the custome of the feaste daye. And when they hadde fulfylled the dayes, as they returned home, the chylde abode styll in Hierusalem and his father and mother knewe not of it: but they supposynge hym to haue bene in the company, came a dayes iorney and sought hym amonge theyr kynsfolke and acquayntaunce. And when they founde hym not, they wente backe agayne to Hierusalem and soughte hym. And it befell that after.iii. dayes, they founde hym in the temple syttynge i the myddes of the doctours, hearynge them and demaũdyng them. And al they that hearde hym were astonyed at his vnderstãding & answers. And whẽ they sawe hym, they merueyled, And his mother sayd vnto him sone, why hast thou thus dealte with vs? Loo thy father & I haue sought the, sorowyng. And he sayd vnto them: howe is it that ye sought me? Wyste ye not that I muste go aboute my fathers busynes? And they vnderstode not that saying which he spake vnto them. And he went downe with them, and came to nazareth, and was subiecte vnto them. And his mother kepte al these sayinges in her hart. And Jesus prospered in wysedome and age, and in grace with god and men.

The sermon vpon this gospell.

LYke as (my dere frendes) the thynges created and broughte forth frome the hygh God euer lastynge, serue vnto men for theyr bodelye relyfe and sustenaunce, and for theyr goostlye instructyon and so the hyghe and wonderous workes of our sauyour Jesus Chryste serue vs for the sturryng aud quyckenynge of spirite, and also for exemple. And seynge it is so, that one of the pryncypall intentes of all the holy scripture, is perfyte humylytye, and the denyenge or forsakynge of our selues, therfore the exemples do more worde yea & haue for most parte more pythe in them then the wordes haue. For this cause the Euanlyste of God saynte Luke in the seconde chapter of his gospell (from whence is taken the gospel redde in the churche this daye) doth put before our eyen ẏ humylytye and lowlynes of the sonne of God whiche is our Lorde Jesus Chryst, whiche though by the lawe he was not bounde to go at Easter vnto the cytye of Jerusalē, as all ẏ other Jues were, for he was aboue the lawe, neuertheles after ẏ he was returned out of Egypt, he dysdayned not to go thyther with Joseph whiche was his father, to ẏ thynkyng of the people, and with his blessed mother Mary, whiche wente not thyther of pleasure, or for curiosyty, or for a superstycyouse mynde, as many folke haue done and yet styll do but of true deuotyon, and reuerence, and to shew theyr obedience to Moses law, wherunto they were as yet bounde. For albeyt in very dede bothe Joseph and also the blessed virgyn Mary were already puryfied afore god by theyr ꝑfite feyth which dyd stil fructify whē occasyon serued & brought forth by feruent charyty workes of true godlynes, yet leest they

Le. xxiii. Deute. xvi.

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shuld offende other, they went also to the feast of the Jues. And here we haue a right goodly exemple of charitie. But why Christ also wente wt them vnto Jerusalem, it is good to be further waied and bulted out, Sure it is, that Christe was come te be the spirituall kynge, euen to set vp the spirituall kyngdom and that be the lawe he was not subiecte to the lawe, for he was no vnryghteous synner, as other were, but it was he that was promysed by the mouthes of ỹ prophetes to be the abrogatour & defeter of Moses law. And yet we se ỹ in all thinges and by al meanes he subyected hymselfe to the lawe. Albeyt of thys subiectyon of christe, there be sundry causes of sundry doctours alleged. Some saye that Christe our sauioure dyd therfore submyte hymselfe to the obedience of the lawe, bycause in ỹ he was the trouth, he myght fynysh and bring to ende all figures, and that there myght be lefte none excuse to the Jues. Other saye amonges whome is holy Bede, that Christ wolde therfore be subiecte to the lawe, bycause be his exemple, he wold declare vnto vs the vertue of obedience and to the entente he wolde by is compassyon helpe suche as were put vnder the lawe & coulde not beare the burthen of the same. Albeit these thynges be true yet ye shall vnderstande for further declaratyon of this question, that accordyng to S. Paules doctrin our sauyoure Christ was for this cause chiefly subiecte to the law, bycause he wold redeme them wh'ch were vnder the lawe & daunger therof, to the entent we all myghte receyue by adoptyon the title & name of the chyldren of God. Certes it became Christe to make hymselfe subiecte to the lawe, bycause he was

Exemple of charyte.

Bede.

Gal. iiij. The true cause of Christes subiectyon.

Mat.v. the promysed fulfyller of the lawe. And he recordeth of hym selfe that he came not to breake the lawe, but to fulfyl it. So that ye may perceyue, that he calleth this offyce to fulfyll the lawe. The fynal cause therfore is diligently to be consydered, why Christ where as he was fre, wolde yet be vnder and subiecte to the lawe, whiche was veryly for our cause, to ẏ entent he myght delyuer vs from the curse of the lawe, & frely puryfy vs throughe fayth in hym, as saynte Paule sayth. But to retourne to the hystory whiche was by Gods deuyne prouydence done, and not by chaunce or fortune, as some men wolde thynke: When chryste came to the age of .xii. yeres, after all thynges accomplyshed apperteynyng to that vysitatyon, his father and mother retourned thēce. But christ (without the knowledge of his mother or of Josephe that was thought to haue bene his father) abode styll in Jerusalem, where thre dayes after he was founde agayne by them. And in what place? In the house of God his father. And what doynge? Truely in hearynge the doctoures of the lawe, and aunswerynge in his order. O profounde humylyte? The eternall wysedome, whiche is the onely Sauyoure (as his name Jesus dothe shewe it) dothe set hym selfe in the myddes of the doctoures. And not withstandynge that he was the wysedome of his father & expresse ymage of hym, yet for as moche as it pleased hym to take our manhode vpon hym, it was not greuous vnto hym to heare the doctryne of other, And wherfore? To the ende to teache vs, that howe excellente and connyng so euer we be, we ought not to contempne nor disprayse those, that knowe lesse then we do, but

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diligently to herken vnto the doctrine of God. And on the other parte, in that he not only herde the doctours but also was herde of them, he declareth vnto vs his propyte whiche doutles was to teache, according to ỹ prophecie of Esay ỹ.lxi. chapter. And here Christ leaueth an exemple vnto all bysshops and curates to set all thynges aside, and to preache the gospel, and to other that be no teachers, at least to heare and imbrace it with all reuerence, all other thynges set aparte. For he that loueth (sayeth Christ) father or mother aboue me, is not mete for me. Nowe let vs agayne cõsyder howe the blessed virgin Mary and Joseph durynge this tyme were greatly troubled, notso mocke fearynge that any harme shulde come to Jesus, whom they knewe to be God, but rather that by theyr negligẽce he were not offended. Such therfore ought we to be whẽ Jesus (by withdrawing of faith or of grace) is parted from vs, that is to saye hydden from vs. For he wolde be sought by vs, to thende that we seke hym out, & whẽ we haue foũde hym agayne, that we kepe hym with mocke greater diligence. But where shall we fynde our Sauioure Christe Truly ther as mary founde hym. And where is that? In godly thynges, that is to saye, in holy cõuersacyon, in good and charitable workes in studiẽg of the holy scripture, and in all other thynges, in the whych god is honoured. And in lyke maner I assure you, as after he was founde by Mary and Joseph he hathe not lefte them, but hathe broughte them vnto the Cytie of Nazareth, where with them, he doth abyde, so in lykewyse yf he be founde by vs, he wyll neuer leaue vs, but wyll guyde vs vnto Na-

Mat.x.

zareth

zareteh which is the true blisfulnes where is the fayre floure, procedynge from the roote of Jesse whiche is the redemer of the worlde. The which thyng graunt vs the father, and the sonne, & the holy goost. Amen.

¶ The epystle on the thyrde sonday after twelfth day. The. xii. Chapyter to the Romaynes.

Thargument.

☞ Paule doth here exhorte vs with oure gyftes to socoure our neyghbour euen as chryst dyd.

Habētes donationes secūdum gratiamque. &c.

BRethrē, seing that we haue diuers giftes accordyng to the grace that is gyuen vnto vs, yf a man haue the gyfte of prophicie, let hym haue it that it be agreynge vnto the faythe. Let hym that hath an offyce, wayte on his offyce. Let hym ẏ teachethe take hede to his doctryne. Let hym that exhortethe gyue, attendaunce to his exhortatyon.

If any gyue, let hym do it with synglenes. Let hym that ruleth, do it with dylygence. If any man shew mercy, let hym do it with cherefulnes. Let loue be without counterfeytynge. Hate that which is euyl and cleaue vnto that whiche is good. Be kynde one to an other with brotherly charity In giuing honour go one before an other. Be not slouthful in the busines whiche ye haue in hande. Be feruent in the spirite. Applye youre selues to the lorde. Reioyce in hope. Be paçyent in tribulatyon. Contynue in prayer Distribute vnto the necessyte of sayntes: be readye to harboure. Blesse them whiche persecute you Blesse, I saye, and curse not. Be mery with thē that

Gaudere cum gaudētibus flere cum flētibus.

are

are merry and wepe with them that wepe. Be of lyke affection one towardes an other. Be not hyghe mynded, but make youre selues equall to them of the lower sorte.

The sermon vpon this Epistle

THe Apostle sayncte Paule welbiloued audience in this epistle willyng to enduce and bryng vs vnto brotherly loue and charitie (without whiche doubtles canne not be accomplyshed ne fulfilled ȳ lawe of the Gospell) dothe shewe vnto vs the great diuersitie of the membres of mannes body, notwythstandynge that the couplyng and cōcorde is so great betwē the members of the same, that all that the one dothe, is done and ordeyned to the profyte weale and comforte of the other, by which thynges is ment and vnderstanded (as it is sayd in an other place) that we be all members of the body, whereof Iesus Chryste is the heade. Wherfore in folowynge the doctrine of sayncte Paule, it behoueth vs charitably to suppoꝛte ȳ beare the necessitie the one of thother. He byddeth vs to spende and distribute vnto the nede ȳ lacke of the sayntes. But what sayntes dothe sayncte Paule here meane ȳ sayntes be alredy departed. No truly for they haue no nede of our relefe or helpe. Ye shal therfore vnderstād that as many as beleue in Chryst vnfaynedly and truly, garnishing theyr fayth with workes of charitie accordingly, whether they be men or women, laye men or of the clergy be sayntes, that is to saye, holy, thoughe the byshop of Rome wyl not canonise them, yea thoughe he curse them with boke, bell, and candle. To these sayntes therfore, that is to saye to our poꝛe ȳ nedy christen brethren and sisters

who be sayntes

let vs offer. And though that the gyftes of grace par
ticulerly distributed vnto euery one, be muche diffe-
rent and diuers, euen as the officies of the membres
of a mans bodye, yet neuertheleſſe thys thyng ought
not to withdrawe vs from doynge that is good, plea
ſure, and profyte the one to the other. And vnto thys
be agreable the wordes of the Apoſtle when he ſayth
We be members one of the other hauynge dyuers
gyftes of grace, accordynge as it hath pleaſed God
to deale and beſtow them vnto vs. As yf ſaint Paule
ſhulde ſaye, my brethren thynke not that the gyftes
of grace which be in you happen vnto you by youre
owne deſeruynges and merytes, but rather by the
grace of god, by the largnes and infinite goodnes of
Jeſus Chriſt whiche, euen as a prynce after he hath
ouercome his enemyes and wonne the baytayle, gy-
ueth great gyftes vnto thē which be ſeruiceable vn-
to hym. So lykewyſe oure lorde Jeſus Chriſte, after
he hath gotten the victory of the deuell of hell, frome
whoſe bondage he hath brought vs all by the frute-
ful oblation, death, and paſſion, when the houre was
come for to retourne vnto the ryghte hande of God
hys father, he dealte abrode diuers gyftes, as wyt-
Pſal.lxviii. neſſeth the prophete ſpeakyng of hym, whan he ſaith
that he what tyme he mounted vp on hyghe, led as
priſoner or captiue with hym euen very thraldom or
captiuitie and gaue dyuers gyftes vnto men. Yf it
be ſo then (my welbiloued freendes) that all theſe
goodes be gyuen vs from the ſouerayne God the e-
ternall father of heuen by Jeſu Chriſte, let vs know-
ledge that they be not gyuen vnto vs for to abuſe
them folyſhlye, but for to vſe and ſpende them to the

behoue

behoue and profyte of oure christen brothren and sy
stren, whome yf we perceyue that they be ignorauntes
in the holy scrypture which shulde teache them what
to do, and agayne that the knowledge of the same is
gyuen vnto vs we ought not to dispyse the ignoraun-
tes, nor bycause of that our knowledge to presume of
oure selues, but rather charytably and louyngely to
instructe and teache them. And also yf we se any one
that hath nede of our helpe, we ought, without anye
hope of temperal rewarde, lyberally and wyllyngly
to helpe releue and succoure them. And furthermore
yf any be committed vnto our ouersyght and charge
we ought dylygently to brynge vp and nourthoure
them to thende that leuyng the euyll, they may take
& folow the good. And not alonly this is to be done
of vs christen men but furthermore our lyfe oughte
to be so perfyt, that we ought not alonly to do wel, or
say wel, or wyl wel vnto our frendes, but also euen vn
to our enemyes. And wherfore? For such is the exem
ple of our captaine & Sauyour Jesu Chryst, whiche
euen when we were enemyes, neuertheles for oure
only good and greate profyte vouchesaued to beare
such loue towardes vs, that by his death, he bought
& redemed vs all agayne. Let vs then blesse the that
persecute vs. Let vs blesse, sayeth Paule, and curse
not. And here also we shall dylygentelye marke,
that to do good for euell, and to speake well by them
that mortally hate and persecute vs is not a counsel
as some sophisters & poppyshe doctours haue taught
heretofore, but it is a precept and commaundemente
as it playnly and manifestly appereth by Chrystes
wordes in Mathewe the. v. chapiter where we be-

To loue our enemyes is a commaundement.

prestly cõmaunded to loue, not onely our louers and frendes, but also euen our enemyes. For the very hethen people (he sayth) loue theyr frendes. We therfore must be perfyte euen as oure father in heuen is perfyte. Wherfore after the exemple of oure heuenly father let vs kepe alwayes charyte, whiche we maye do by his helpe, grace and assistence. Whiche thynge the father of heuen graunt vs nowe and euer.
Qui viuit et regnat in infinita secula. Amen.

The gospel on ỳ thyrd sõday after twelfth day. The seconde chapi. of Johñ

Thargument.

Christ here tourneth water in to wyne to thintent to allure the people vnto his doctryne.

Multie facte sũ in Cana Galilee

There was a maryage in Cana, a cyte of galile, and the mother of Jesus was there, And Jesus was called, & his disciples, vnto ỳ mariage. And when the wyne fayled, the mother of Jesus sayeth vnto hym: they haue no wyne. Jesus sayethe vnto her. Woman, what haue I to do with the, myne houre is not yet come. His mother sayeth vnto the ministers. What soeuer he sayeth vnto you, do it. And there were standynge there .vi. water pottes of stone after the maner of the purifyenge of the Jues cõtaynynge two or thre fyrkyns a pece. Jesus sayth vnto them, fyll the water pottes with water. And they fylled them vp to the brym And he sayeth vnto them: drawe out nowe and beare vnto the gouernoure of the feaste, and they bare it. When the ruler of the feaste had tasted the water that was turned vnto wyne, and knewe not whence it was (but the ministers

nisters whiche drewe the water knewe) He callethe the brydgrome, and sayth vnto hym. Euery man at the begynnynge dothe set forthe good wyne, and when men be dronke, thē that whiche is worse. But thou haste kepte the good wyne vntyll nowe.
This begynnyng of miracles dyd Jesus in Cana of Galilee, and shewed his glorye, and his disciples beleued on hym.

The exhortacion vpon this Gospell.

THe euangelyst of god saynt Johñ in the gospell which this day is red in the chyrch (good christē people doth for our gostlye instruccyon reherse vnto vs the excellente worke and myracles of our sauyour and redemer Jesu Chryste, sayenge that thre dayes after the Sabboth a maryage was made in Cana of Galile, where was presente Jesus, Marye and the disciples. And at the same our sauiour Jesus Chryst begynnynge to declare his glorye, dyd turne water into wyne. In which playnly it appereth, that he hath greatly honoured ẏ estate of maryage. And not without cause verylye for maryage is a lawefull yoke and couplynge of man and woman, ordeyned indissolubly of god, for the procreacyon and engendrynge of yssue, and for the auoydynge of vnclennesse, horedome and fornycacyon. In that it is called a lawfull yoke or couplyng, is all crafte and fraude banyshed, whiche ofte tymes do chauuce on the behalfe of the persones that be contracted, which onles they come lawfully togyther, no doubte they heape vp vnto them selues the iust yre and vengeaunce of God, and also reproche and sclaunders, and many other euyls in the worlde. And such persones at this

Lawfull cōtractes

day by theyr vnlawfull contractynge do make ma-
trymony, which other wyse is an holy state, ful of in
conuenyences, troubles, debates, discordes & wret-
chednes. But to thyntente ye shulde, not doubte, as
certayne heretikes haue doubted that matrimonye
is a state which ful wel pleaseth god, ye ought to cast
your eyen to the fyrst inuētour and authour of wed-
locke, for it was euen God hymself which as ye shall
se in the begynnynge of the Byble dyd ordeyne and
stablyshe matrymonye, after he sawe that it was not
good for man that he shuld lyue alone. Wherfore he
sayd: let vs make to hym an helpe whiche may be pre-
sent with hym. And after he had made woman of the
mans rybbe, forthwith he coupled her to Adam, and
sayd: For this cause shall man leaue father & mother
and shalbe ioyned with his wyfe. And vndoubtedly
the state of matrymony is not a lytell confyrmed by
the gospel of this day in that our sauyoure Chryst
vouchsaued, not onely to be presente at the mariage
but also w a bountyfull myracle renowned & honou-
red the same. But of the hygh cōmendacyon yt matry-
mony scripture is full. And not only the scripture of
god do cōmende it, but al lawes, al policies & cōmen-
wealy ye yt neuer knew nor herd of Chryst do auaūce
it. Wherfore let none of vs that be christē people dys-
pyse this holy state, which god hymself dyd institute
in paradise, & our sauiour chryst dyd w so hygh a my
racle set forth & cōmende here vnto vs. But let vs lo
vngly imbrace it in case being at lyberte, and not hā
ynge vowed the contrary we can not attayne to the
most excellēt gyft of cōtinēcie or chastite. In this case
I say, let vs not proudly depyse this honest remedy,
but gladly imbrace it for the causes aboue remembred.

Matri-
monie is
a godly
state.

Gen. ii.

Now

Now ẏ blessed virgin ⁊ mother Mary in ẏ she was touched wͭ the affecte of pytie, what tyme she sawe ẏ they lacked wyne for ẏ feast of ẏ mariage, ⁊ therupō became a suter vnto her son for ẏ poore brydegrome surely she leaueth vnto vs a notable exemple of charite. She also leaueth vs an erēple of fayth. For whē intreatyng for ẏ brydegrome it was roughly answered her. Womā what haue I to do wͭ the myne hour is not yet come, she was not discouraged forthwith, but beynge full assured ⁊ persuaded ẏ her son wolde not deny her her lawful ⁊ charitable peticiō, she sayd vnto ẏ ministers. What so euer he byd you do, ẏ do. Surely suche fayth ⁊ cōfidence ought we to haue in our prayers ⁊ peticions vnto god, in case we wyl obteyne ẏ thynge which we demaūde accordyng to this sayenge of thapostle. Oportet accedentē credere, ẏ is to say, he that cōmeth to god, must beleue. But in ẏ that Christ āswered somwhat rownly to his mother, he wolde shew vs ẏ he is no regarder of persons, ⁊ also ẏ no prerogatiue of flesshe beareth any stroke wͭ him accordynge to ẏ sayeng of ẏ prophet Jeremy. O lord thyne eyes loke only vpon fayth ⁊ truth. Neuertheles in ẏ he yet fulfylled at last ẏ desyre of his mother ⁊ helped the necessyte of the brydegrome, he dyd it to persuade vs, ẏ he woll at lenthe heare vs, albeit we be delayed for a tyme. Furthermore we be here taughte ẏ god can well ꝑmitte ⁊ suffer a moderate ⁊ resonable vsynge of wyne in mariage ⁊ honest feastꝫ but surfettynge ⁊ dronkennes he can not abyde. So also Paule coūsayleth Tomothie, to vse a lytel wyne bycause of his ofte infirmities. For scrypture witnessethe, that wyne is created of the almyghty for the

An exēple of charite.
An exēple of fayth
O
Jere. v.
wyne. ii. tim. v. Eccle. xxxi.

the delectacyon of mankynde. Laste of all ye shall in this gospell note and marke wherfore myracles dyd serue, ẏ is to wyte, to confyrme & establyshe Christes doctrine, whiche thynge doutles at the fyrst cõmyng of Christ & disclosing of his doctrine, was to ẏ grosse people ryght necessary. And sure it is that it pleased god in tymes past to strengthen ẏ gospel with many myracles, and not only that, but also the lawe which was gyuẽ to the Jues, which for as moche as it was a newe doctrine, it neded miracles. But surely ẏ gospel whiche at this day is preached, is no newe worde but it is all one w̃ that gospel which longe ago was confirmed w̃ myracles by Christ & his apostles. And therfore where as it is all ready confyrmed, it nedeth not so greatly at this daye any outwarde confirmacyon. And agayne this confirmacyon was cheyflye made by the death & rysyng agayne of Chryste. This confirmacyon who so wyll not beleue, surely he can not be drawed by no outewarde myracles to byleue gods worde. Now yf ye luste to seke an allegory of this hystorye (as heretofore many doctoures haue been wont to do, to thintent to enduce ẏ people ẏ rather to ẏ contemplacyon of heuenly mysteries) truly by this outwarde and temporall maryage maye be full well presented vnto vs the coniunction of Jesu Chryste the true spouse with the vniuersall chyrche, that is to saye, the companye of Chrysten men, that euer haue been, be or shalbe after that vpon good fri day when it was wasshed in the bloude of the blessed Jesus, the thyrde day after, whiche was the daye of resurrection, this spouse was maryed vnto hym, by true iustificacyon, as wytnesseth saynte Paule vnto the

miracles

Mat. xii.

An allegory

the Romayns when he layed, that Jesus Christ was offered for oure synnes, and is rysen vp agayne for our iustification. The fyre water pottes which were set oute accordynge to the purification of the Jues, maye sygnifye vnto vs that none is receyued vnto the feast of this great maryage, that is to saye to the communiõ of sayntes, yf fyrste he be not purged, and wherby? Surely by the water conteyned in the pottes of stone, that is, by the mercy of our sauiour and redemer Jesus which is the true stone or rocke, from whence the water dyd spryuge oute in fygure, in the deserte, as sayeth S. Paule. The stone was Chryst. 1.Cor.x.
Wherfore good christen people yf in this mercy you woll put your full truste and confydence, you shalbe purifyed, and by the same ye shalbe found worthy to be admytted & receyued vnto this banket, that is to say, to be nombred amonge the faithful christen men Wherfore yf ye beynge in thys cõpany perceiue that the wyne, that is to say, that the pure doctrine, or the feruentnesse of charitie doth fayle, pray humbiely (according to theremple of the blessed virgine Mary) vnto Jesus without mistrustinge, that it may please hym, that ꝧ water, that is to meane the corrupte and worldy doctrines, or the swall charitie and also (to speake truly) that the vnderstandynge of holy scriptures, maye be turned into wyne of spirituall doctrine. imbraced with charitie, without myngiynge it with the water of oure owne worldely wyttes. And when this turnynge and chaunge shalbe made, euen as the ruler of the feast dyd greatly meruayle, to the worldly men whiche thynke but on earthly thynges, shall marueyle at your chaunge and conuersion, and

of the doctrine that ye shall folowe. And the true disciples of Chryst, whiche be all true christen men, shal yelde thankes and prayses vnto God, and shal haue greate truste in hym. To whome let vs all gyue all glory at all tymes without ceasynge. Amen.

¶ The Epistle on the fourth sonday after twelfth day. The. xii. Chap. to ẏ Romane.

Thargument

¶ Paule dothe here exhorte Christen people to good workes and to yelde good for euyll.

Nolite esse prudentes apud nosmetipsos.

BRethren, be not wyse in your owne opintons. Recõpence to no man euyl for euyl. Prouidinge afore hand thinges honest not only before God but also in the syghte af all men. If it be possible, as muche as is in you liuing peaceably with al men not auengynge your selfes (dearly beloued) but rather gyue place to wrath. For it is written: vengeaũce is myne, I wyll reward, sayeth the Lorde, therfore, yf thyne enemy honger, fede hym, yf he thyrst, gyue hym drynke. For in so doynge thou shalte heape coales of fyre on hys heade. Be not ouercome of euyll, but ouercome the euyll with the good.

Deut xii

¶ Consyder (my freendes) what diligence the Apostle of God sayncte Paule doth put for to trayne & induce vs vnto brotherly charitie & good workes, for in pursuyng the doctrine that he gaue vs in ẏ epistle of the last sonday passed. he sayeth this daye this that folowyth. Be ye not wyse in your owne conceytes, and so forth. As yf he shulde saye, for to entertayne brotherly loue and charite euery one towardes an other, it is necessarye, that the perfyte persons do

suppoꝛt

suppoꝛte and beare the imperfectyon of other, whiche thynge is not possyble to do, pleasynge oꝛ beynge in loue with our selues, & with oure owne perfectyons. Foꝛ which cause ye must take dylygent hede, that ye esteme not youre selues to be eyther greater oꝛ moꝛe perfyte then other be, as obseruaunte fryers, charter house monkes, & suche other persones were wont foꝛ most parte to do of late dayes, and as the pꝛoude phariseis dyd in Chꝛystes tyme, whiche kynde of people no doubte stode moche in theyꝛ owne conceytes & despysed in compatyson of them selues all other states of men. But let vs rather consyder oure greate mayster & heade Chꝛyst, which, thoughe he were God, yet was contented so moche to humble and submyt hym selfe as to become man foꝛ our sakes, & not mã, only, but, as it is wꝛytten in the. xxi. psalme, the scoꝛnynge flocke of men, and the moste abiecte and myserable of all the people in the woꝛlde. Is not this my deare frendes an exemple of great lowlynes and humilitee. Furthermoꝛe yf any person wyll saye oꝛ do anye euyl agaynste you, oꝛ do you open wꝛonge: yet foꝛ to mayntayne this bꝛotherly loue, reuenge not your selues of hym, in yeldynge euyll foꝛ euyll. Foꝛ Jesus Chꝛyste (whose lyfe oughte to be vnto vs as a perfyte pꝛesydente and exemple) wolde not be reuenged on vs, but rather foꝛ vs that were his enemyes, he wouchsaued and was well contented to suffer deathe, wherfoꝛe frendes ye ought not only to take dylygent payne & endeuour your selues to be vertuose & good befoꝛe God (whiche knoweth all thynges (but also befoꝛe me not foꝛ to glorysy your owne selues, but to the ende that they consyderynge youre lyfe, maye yelde the

Agaynst arrogancie.

A diſtinction betwene a publyke and pryuate bengeaunce

glorye vnto God euerlaſtynge. But here(my deare beloued brethren and ſyſters) a diſtinction or diuerſity oughte to be had betwene publike bengeaūce, that is to ſaye, punyſhmente taken by an order of lawe (which to ſe executed vpon malefactours offycers be appoynted) and betwene pryuate bengeaunce which we our ſelues without ye authoryty of the magiſtrat or ruler do pryuately of oure owne heed lerercise and take of ſuche as do vs any wronge. For ſurely this pryuate kynde of reuengynge to chrysten people vnlawfull and forbydden as well here in this place by the apoſtle ſaynte Paule, as els where throwout all ſcrypture. But ye ſhall vnderſtande that the other kynde of bengeaunce whiche is taken vpon euyll doers and offenders by authoryty of the rulers and miniſters of the comon welth (whiche bengeaunce we call Vindictam publicam) is not forbydden by god vnto Chryſten people albeit the wycked ſecte of the Anabaptiſtes do diſalowe it, as they do well nere all other ſpyrytuall ordinaunces. But folowe not you theyr vngodly doctryn (good chryſten people, though they ſeme neuer ſo holy in outwarde appearaunce, and though they feyne them ſelues to be the great fauourers & mayntayners of Gods worde. For no doubte the cleare & open ſcriptures be not only in this matter, but alſo in all others directly agaynſt them: Certes as touchyng the punyſchement of euyl doers to be executed by rulers, what texte can there be playner then that of ſaint Paule, whoſe wordes be theſe. Let euery ſoule ſubmytte hymſelfe to the hygher powers, for there is no power but of God. The powers that be, are ordeyned of God. Who ſoeuer therfore withſtandeth

Vindicta publica

Anabaptiſte

Ro. xiii.

standeth power, wstandeth ẏ ordynaũce of god. And they that wstande, shall receyue to them selues dampnatyon. Lo, deare frendes, Paule expressely cõdempneth them that wstand rulers. What can be playner spoken? Wherfore this publique vengeaunce is not forbydden, but that priuate vengeaunce wherhy euery man wyll be his owne iudge & reuenge hym selfe. Mat.v.
This doubtles is forbydden, So ẏ yf one gyue me a blowe on the eare, I may not gyue hym an nother, but I must suffer pacyently, & be more ready, to take an other blowe, then rather to pay hym agayne. But ẏ common offycer or ruler ought ĩ this case to se this iniury punyshed, for he ought not to beare a fwearde Ro.xiii
for nought. And this is (no doubte) the true meanyng of this scripture. And for lacke of the ryght vnderstandinge hereof, dyuerse worldely wyse men (as Porphirius and other) fel to raylynge vpon Chrystes Gospell, and to condempne the same, in that it semed to take away the common peace and tranquylyte of the people. But to returne to our matter. Porphirius.
Do not thynke (good brethren) that it suffysethe you to maynteyne peace and charyte towardes the good folke, but ye ought 'as moch as to you is possyble, to kepe the peace towarde euery body. That yf it happen that any do you wrong by wordes or otherwyse you in folowyng the innocent lambe Jesus, aske not vengeaũce, but rather suffer and susteyne the iniury consyderyng the worde of the hyghe God eternall which sayth: Unto me apperteyneth the vengeaunce, and I shall yelde it, Yea you ought not onlye to kepe you from reuengynge other, but that more is, yf your enemye doth hunger and thyrste, sayethe Deute. xxxii.

Rom.xii. saynt Paule) you ought to gyue him meate & drynke And why? For doynge this, yf he be not more brutal then a beast, you shall heape cooles of fyre vpon his head: that is to wyt, with your benefytes and kynde nesse, ye shall kyndle his herte & in flame hym to loue you agayne. And for to proue this true, I pray you what beaste is so vnkynde, whiche loueth not hym that dothe hym good? Here is then set forth ỹ maner by which the soueraygne God wold that we shuld put in practyse loue & brotherly charyte. Thynke not the good people to ouercome euyl by euyll, but by goodnes only. For as cold beyng put to cold maketh greater cold so euyl ioyned vnto euyl, from what parte so euer it doth come, engendred a greater malyce & indignatyon. Ouercome you therfore euyl by goodnes, ỹ you may be like vnto our lord Jesu christ, which with ỹ father & ỹ blessed holy goost lyueth alwayes ī glorye redy for to gyue vs his grace vertue power & vnspeakable charyte. Amen.

The gospel on the fourth sonday after xii. day. The. viii. chapter of mathew

The argument.

Of two notable myracles whiche oure sauyour Christe dyd for the confirmation of his new doctrine that it myght the better be beleued.

When Jesus was come downe from the mountayne, moche people folowed hym. And beholde, there came a leper and worshypped hym, sayenge, Mayster yf thou wylte, thou canste make me cleane

cleane. And Jesus put forth his hande and touched hym sayeng: I wyll, be thou cleane: and immediatly his lepry was cleused. And Jesus sayth vnto hym: se thou tell no man, but go and shewe thy selfe to the preeste, and offer the gyfte that Moses commaunded to be offred for a wytnes vnto them. And when Jesus was entred in to Capernaū, there came vnto hym a Centuriō, and besought hym, sayeng. Master my seruaunte lyeth at home sycke of the palsey, and is greuously payned. And Jesus sayeth: whē I come vnto hym, I wyl heale hym. The Centurion answered and sayde: Lord, I am not worthy, that thou shuldest come vnder my rofe, but speake the worde only, and my seruaunte shalbe healed. For I also my selfe am a man subiecte to the auctorite of an other, and haue soudiers vnder me, and I say to this man, go, and he goeth: and to an other: come, and he cometh, and to my seruaunte: do this, and he doeth it. When Jesus hearde these wordes, he maruepled and sayde to them that folowed hym: Verely I say vnto you: I haue not found so greate fayth in Israel. I say vnto you that many shall come frō the East and west, and shall rest with Abraham, Isaac, and Jacob in ỹ kyngdome of heauen: but the chyldren of the kynge dome shall be cast out into vtter darkenesse. There shall be weppyng and gnasshyng of tethe. And Jesus sayde vnto the Centurion: Go thy way, and as thou beleuest, so be it vnto the. And his seruaūt was healed in the selfe same howre.

The exhortation vpon this Gospell:

the

The Gospel of this daye (good christen people, conteynethe two notable myracles, the one is of a lepre, thother of a certeyne captayne. And these two myracles be rekened of saynte Mathewe fyrste. Nowe ye shal vnderstand ẏ the occasion of these myracles, reported by the evangelyste Mathew is thys After that saynte Mathewe in the seuen Chapters afore hath rekened vp the pyth and sūme of Christes doctrine, that is to wit, how we ought to repente vs of our former lyfe the kyngdome of God now being at hande, and the lyght of the gospel now sprynging forth. Also in what sorte he myghte lyue godly and blessedly in this worlde to thende we myght be truly blessed. Furthermore what is the true vse of the law whiche consysteth not so moche in outwarde dedes, as in the purenes of hart, also how we ought to loue oure neyghboure with many other goodly and profytable lessons concernynge fastynge, prayer, gatherynge of heauenly treasure bearynge the weakenes of our brother, and concernynge the tryal of the true and false doctrine and so forth, He nowe begynneth to declare, what miracles Christ dyd, wherwith he cōfirmed & authorized his doctrine. And not without cause verily. For Christes doctrine semeth to be clene contrary to all mans wyldone, and be straunge and wonderfull agaynst the vnderstandynge of the doctours and lerned men in the Iuishe lawe Wherfore for asmoche as the lernyng & doctrine of Christ was such, it was necessary, that myracles shuld be in hym wrought and done, to thintente his doctrine, whiche was newe and straunge to the eares of the people, myght the better beleued, and that the people might be the

The sūme of Christes doctrin.

Where fore myracles do seme

be the sonar allured and trayned to receyue the same And thys (no doubte) is the very grounde and originall cause of all the miracles & wonders that Christe did, & hereunto they only serue, I meane to make his doctrine which was before vnknowne to the worlde to be had in good credite & to be beleued. Wherefore thys cause & grounde of miracles wel and substancially weyed & cõsydered, good christen people, ye maye easely discerne and trye out the true miracles frome the false, such as were wrought by the mayd of Kent and other lyke by the procurement of some of the clergy and of counterfeyted holy and religious persons For it is right apparaunt and open, that no such miracles, as were feyned to haue bene done, dyd waye or perteyne to the glory of God and to the cõfirmatiõ & strẽgthyng of his true word, but only to the fylthye gaynes of those ravenous wolues and devourers of Christes flocke. And agayne it is not to be doubted, but as theyr detestable fraude and mockynge of the people is nowe detected and made open thorowghe the circumspecte diligence of godly and wyse rulers in diuerse of theyr feyned myracles, so lykewise all the reste of miracles whiche they haue preached and blowne abrode in the peoples eares, yt they were not done to ỹ vse before specifyed, that is to wyte to ỹ confirmation of the gospel were eyther illusions of ỹ deuyll or els they were feyned by couetouse persons for gaynes sake, where as no such thynges were done in dede. Nowe let vs approche to the hystorie. After that our sauiour and redemer Jesus Christ beyng on the mounteyne, had perfectely taught and instructed his apostles and folowers of all thynges requisite vnto

the christen perfection(as before is sayde)and that he was descended frome the sayde mounteyue, theuangeliste of God saynt Mathew sayeth that the multitude of the people folowed hym,some (as it is reasonable to beleue(by charite and loue that they had vnto hym,the other for his doctrine,or els for to recouer theyr health. For(as it is sayde) he taught not the people wyth his wordes only,as dyd the scribes & Pharises,but his doctrine was with great power, of the whiche power,the fyrst sygne as this euangeliste declareth was shewed in a lepre or lazare which incontinent after that Jesus was come downe of the moũteyne,presented him selue & in worshipping him sayde. Lorde yf it be thy pleasure, thou mayste gyue me helth. Nowe thynke here(my frendes)what fayth and what confidence had this lazare in Jesu Chryst, of whom,he beleued,and confessed, that the power & the wyll was egall,as witnesseth the prophete,when
ps. xxxii. he sayth. He spake the worde ,and all thynges were made,he commaunded,and all thynges were created Certaynly,suche ought our fayth to be,yf we woll be healed of oure spirituall leprye,that is to saye,of our synnes which be contagious and ful of infection to oure soules. And anone after that Jesus had knowẽ the profunde humilitie,and also the confidence that the lazare had in his mercy and power,in touchynge
Allegori him,he restored againe vnto him his helth But what representeth vnto vs this touching here? Surely my frendes it signifieth the incarnatiõ of our Lorde Jesu Christ,in whiche the diuinitie by greate humilitie is descended from the mountayne,and what mountayne? From the mountayne of hys hygh power and
hathe

hath so muche humbled and auiled hymselfe, as to take our nature euen the nature of a seruaunte, the whiche though that it were corrupted, & though that in it there was but lazary, neuertheless by reason of this touchynge it hathe recouered helthe, when that we haue bene iustifyed & purged of oure fylthynesse by this incarnation. What is it then nedefull for to do? It is necessary, that for so great a benefyte, we yelde vnto hym continuall laudes and thankes, and that when we fele vs diseased with spirituall leprye (whiche is sinne) accordyng to the exemple of this leper, we humble oure selues, in knowledgynge oure euels and put oure trust and confidence only in him sayenge with a true fayth. Lorde, yf thou wylte, thou mayest clense vs. And thus much haue we entreated of the fyrst miracle, or spane that Christ here shewed. nowe let vs go to the other miracle, that this gospell speaketh of, in the which it is sayde, that a captayne, hauyng his seruaunt sycke, toke such thought and care for him, that he sente vnto oure Lorde Jesu Christe, reputynge and takynge hym selfe vnworthy for to presente hymselfe before hym. Of whome oure Lorde knowynge his humilitie and also the greatenesse of his fayth, graunted hym the thynge that he asked. And here oure sauiour Christ openly confessed to the people, that in al the countrey of Jurye, he had not founde so greate fayth as he here founde in thys captayne. Then (my frendes) we oughte to folowe the depe humilitie and also the greate fayeth of thys sayd captayne, to thende that our maladie or sycknes of soule which is a spiritual palsey or leprye may be healed, and that we maye be iudged faythfull.

Egans nature.

The seconde miracle.

Gal. ii. Eph. vi. Colo. iii. And not that only, but also we ought to be mercyful towardes our inferiours and subiectes, consideryng (as sayeth saynt Paule) that we and they haue one Lorde, whiche is not an vnegall accepter or regarder of persones, but he yeldeth indifferently vnto euery one accordyng vnto his workes whether he be of free, or of bonde condicyon. To whome be continuall prayses & thankes accordyngly. Amen.

The Epistle of the fyfth sondaye after twelfth daye. The. xiij. Chapter to the Romaynes.

Thargument.

In this Epystle the Apostle sheweth that in charite is comprysed the fulfyllyng of all the cõmaundementes of the seconde table.

BRethren, owe nothyng to anye man: but this, that ye loue one another. For he ỹ loueth another hath fulfilled the lawe. For these commaũdemẽtes. Thou shalte not do aduoutrye: thou shalte not kyl: thou shalte not steale: thou shalte not beare false wytnesse: thou shalte not lust, and so forth, yf there be any other cõmaundement, be all comprysed in this sayenge. Loue thy neyghboure as thy selfe. Charitie hurteth not his neyghboure. Therfore is Charitie the fulfyllyng of the lawe

The Sermonde vpon this Epystle.

MY dere brethren and sisters in our sauyour and Lorde Jesu Chryst one myght meruayle peraduenture for what reason, and consideration the apostles and Euangelistes make so often mencyon of

of charitie and of brotherly loue. But yf we wyl consyder the mater well, there ought no mā to maruayle on it. For truly they myght neyther speake nor teach any other thynge but the whiche theyr mayster and Lorde had taught them, and that doubtles was this charitie or interchaungeable loue. And though it so be, that euer amonge other thynges he inculked and taught them this lesson, yet cheyfly and pryncypally a lytell before his passiō, he gaue them this doctryne when he sayde vnto them: I gyue you a newe commaundement, that ye loue one another. For hereby men shall knowe, that ye be my scholers, yf ye kepe suche a charitye and loue. Wyll we my frendes haue suche a mayster, and be knowen for his disciples? Let vs then be charitable, and kepe we faste this brotherly loue. For vnto this, saynt paule doth exhorte and ernestly entyseth vs, as this daye full well appereth when he sayeth. Owe nothynge vnto any persone, but frendshyppe and loue, as though he shulde saye: Thynke not (my brethren) that it is of charitie/ as it is of other thynges. When one hath payde a debte he is quyte therof, and no man is bounde for to repay it agayne. But in loue and charitie the more a mā payeth therof, so moch the more wolde it be payd So charitie desyreth & requireth to be continued wt out ende. And wherfore? Truely bycause that (as saynt Paule sayeth immediatly after) he that loueth his neyghboure, hath fulfylled & accomplyshed the law. The law cōmaūdeth to be no aduouterer, & also not to be a mansleer, not to take an other mannes goodes, not to beare false wytnes, not ones to desyre another mannes goodes. Nowe, whosoeuer loueth

Joh.xiii

Ro.xiii.

his neyghbour, I pray you shal he not kepe al these thyngs? Shal he be a mansleer? shal he be an aduouterer? shall he be an horemonger? shall he be a thefe which loueth other as himself? It is not wout cause thē (my frēdes) ẏ it is so ofte rehearsed in ẏ Epistle of saynte Paule, that the end & determinatiō of the law is loue. For where loue is perfyte, there we haue no nede of lawe. Without loue and charite the ryche is poore, and by loue the poore is ryche. Loue abydeth aduersitie, and is temperate in prosperitie. Loue ioyned with fayth, hath caused many thyngs to be doue

Ge. iiii. They made acceptable to God almyghty the offe-
Gen. vi. rynges and oblations of Abel. They also preserued
Ge. xvii. Noe from the great waters of the floude They were
dan. xiii. moreouer the causes, that Abraham was allowed & iustified, and also Susan delyuered from the iudgement of the false iudges. Wyll you haue yet a more euidente wytnes of the excellencie and prerogatyue

i. Corin. of loue? Marke, what saint Paule sayth. Yf I spake
xiii. with tonges of men and of angels in moste excellent wyse, yet hauynge no loue and charitie in me, all my langages be vnprofytable, & I were euen as a soundyng brasse or as a tynckling cymbal. And if I had the gyfte of prophecie, And that I knewe all the secretes and masteries of God, and yet had not loue & charite in me, I had nothynge, And yf I had knowledge and vnderstandynge of all thynges, and also so greate faythe, that I coulde remoue mountaynes out of theyr places, without hauynge charitie, all is nothynge worth. Wherfore (good christen people) is it not reasonable and conueniente for vs to kepe so greate a treasure? And who so euer hath it not to get

it

it. Yf we haue it then (my frendes) let vs kepe it well & yf we haue it not, at ẏ least way, let vs take payne and busily inforce our selues to get it, in louyng god with all our herte, & with all our soule and thought, and no doubte it is easye for him to gyue it vnto vs. Who be blessed and glorified for euer and euer. Amen

The Gospell on the fyfth sondaye after twelth day. The. viii. Chapter to the Romans.

Thargumente.

☞ Christ trieth his disciples whether they haue sure fayth or not, and he also stylleth the Sees.

IEsus entred in to a shyp, and his disciples folowed him, And beholde, there arose a great tẽpeste in the see, in so moche that the shyp was couered with the waues, but he was a slepe. And his disciples came to him, and woke him, sayenge Mayster saue vs, we peryshe. And he sayethe vnto them: why are ye fearefull, O ye of lytel fayth? Then he arose, and rebuked the wyndes and the see, and there folowed a greate calme, But the men meruayled sayeng, what maner man is this, that both wyndes and see obey him.

WElbyloued audience, the doctrine of the Ecclesiastike, otherwise called Jesus the sonne of Syracke is, that he which commeth vnto the seruyce of God, ought to be iuste, and to prepare hys soule for to susteyne and abyde temptacyon.

Job. vii. For (as sayeth Job) the lyfe of man vpon the earthe is none other thyng, but a warfare, and temptation wherin we be diuerslye tasted and assayed, whether we be, in dede the persons, that we boaste oure selues to be whyche thynge sayntt Mathew this day declareth vnto vs in the gospell, where as it is sayd, that when Jesus was entred in to the shyp, his disciples folowed hym. And then a greate tempest arose on the see, in suche wyse, ỹ the waues couered the shyp. &c.

The occasion of this gos. Assuredly (my frendes) the occasion of thys dayes gospel in sayntt Mathew semeth to be thys. Bycause Christe had nowe muche preached vnto his disciples of the kyngdome of heuen and of fayth. And further more had vttered diuerse miracles for ỹ cõfirmaunce and stablesshemente of theyr byleue, he thonghte it nowe tyme to haue some proufe and experimente, howe valyantly and myghtely they haue prospered and gone forwarde hys doctrine, & so to trye theyr fayth. But (as comenly it happeneth) Christ fyndeth hys scholers and disciples styll weake and false herted, for to, albeit they had hym with them in the shyp yet they were afrayed of the stormes and waues.

☞ Wherefore (my dere brethren) what meruayle is it at this daye, though at the sodeyne hearynge of the Gospell, many men & women be a lytle whyle weake and harde of byleue? What sayde I, many? Nay I am afrayed, yf god at this day wolde sende in to his congregacion and church trouble and persecucyon that accordynge to the example of his disciples, none shuld be found to stande, or at least way a very fewe faynte harted bodyes. It is good therefore to knowe by this Gospel that yf God wolde suffer greate tempestes

pestes in the see and the shyp to be couered wyth wa-
nes, howe weake and faynte in byleue we shulde be
what staggering, what wordes, what gestures, what
fashions we shulde vse. As long surely as we be out
of the shyp and no tempest troubles nor greueth vs
and whyle the shyp is not couered wyth surges and
waues, we thynke our selues sure and in good con-
dicion, we make our selues byleue we can do al thin-
ges, yea and often tymes we boldely breake out in to
these wordes wyth Peter. Thoughe al shulde stom-
ble and be offended for thy cause O lorde, yet wolde
I neuer stomble nor be offended. Suche Peters a
greate sorte a man maye se at this day, but agayne yf
any crosse appeare, yf affliction, yf persecution aryse
amone it is to be feared they wyll do euen as Peter
dyd. They wyll shyfte, they wyll wauer, they wyll
denye flat theyr mayster, they wyll runne from hym.
Wherfore they shall be rewarded accordyngly (yf
they play not agayne Peters parte & repente) which
leanynge to carnal openions and persuasions, haue
buylded theyr house vpon the sande, and forthwyth
at the blowynge of the wyndes, and ryfynge of the
tempestes, it falleth and goeth to wrecke. And ther-
fore this dayes gospell (good christian people) maye
very wel be called a most lyuely ymage and picture
wherin is espyed, euen what the well disposed & god
ly persones be able to do whan Christe slepethe, that
is to wit, when they be not holpen of God. Wherfore
I pray you what is the ryght vse of this gospel and
what other thynge may this shyp signifie and repre-
sent vnto vs, but the chyrche with the crosse of Jesu
Christ, and the great persecutions that he hath vou-

Mat. xxvi.
Mat. xii.
Luc. xvii.

cheſaued to ſuffer in hym and his membres. He entred into this ſhip, whan by his goodnes ſkenitie, he toke vpon hym oure nature. And hys diſciples and ſayntes lykewyſe entred, and yet daply do enter into it with hym, whan through Gods ordinaunce, by the name of Jeſu Chriſte, they ſuffer ſo many troubles vexations and greues yea & very death, accordynge as he hymſelfe tolde them, that it ought to ſuffice the
Joh. xv. ſeruaunt, yf he be as hys mayſter, and that yf he hymſelfe hath bene perſecuted, lykewyſe men ſhuld perſecute them: Yf ſo be then wythout fayninge we be his diſciples and folowers, it behoueth vs to folow him & entre wt hym in to the ſhyp of angwyſhes paynis & tribulations. For (as ſayth ſaynt Paule) al they that
ii. Tim. iii. wyll purely lyue in Jeſu Chriſte, muſt ſuffer perſecution and aduerſitie, And thys is not without cauſe For lykewyſe as a veſſell made of fyne and wel tried metell, is eſtemed the rycher, & men do kepe it ꝯ more diligētly, ſo ſhal it be of them that ſuffre and endure paciently tribulations & aduerſities. And moreouer
Matth. xvi. our bleſſed ſauiour ſayth, that who ſo euer he be that wyll folowe hym, he muſte vtterly forſake and denye hymſelfe, and beare hys croſſe and folow hym. But ye muſt vnderſtande that it is ſayde, that during the tempeſte, Jeſus dyd ſlepe in the ſhyp, and hys diſciples came vnto hym, & wakened hym ſayeng Lorde ſaue vs, we periſh. I praye you what aūſwered them Jeſus? Surely none other thynge but this ꝯ foloweth, what feare you O ye men of ſmall fayeth? Nowe vnderſtande you not that oure ſauioure Chriſte by thys anſwere rebuketh ſone hys diſciples, and for none other cauſe, but for theyr infidelitie or weake fayth

faith? Be not you than vnfaithful and chiefly in aduersitie. For god our mayster and maker is faythefull. And no doubte (as sayeth the holye apostle Paule) he wyl not suffer, that by aduersities, ye shall be tempte aboue your strength, but euen in the myddes of your temptation, he wyll make you away out so as ye maye be able to beare it. And as the apostle Peter also in his epistle witnesseth. Our Lord knoweth, how to delyuer the godly out of temptacion. Be you then paciēt good people. For pacience is necessary for you, to thintent that fulfilling the wyl of God you maye obteyne the effecte of his promyse. And thynke not w̄ your selfes whā you be in trouble and aduersitie, that God is departed and withdrawen frome you for it is than ryght certayne, ẏ he is moste at hand. And therfore haue in him your ful hope and trust, and by your prayers waken hym, sayeng vnto hym. Awake Lord God, helpe vs and delyuer vs, for ẏ honour of thy most blessed name: & yf w̄out waueryng and hypocriste you do this, he wyll not fayle but surely delyuer you frome al your euyls And at that howre verely shalbe a great caulme and tranquilitie in the see euen in your consciences, through Chryst our Lorde and our vndoubted and sure Sauiour kyng of kynges, and Lorde of all. Unto whome together with the father and holy spirite be rendred al prayse and glory worlde without ende. Qui viuit et regnat in infinita seculorū secula trinus et vnus. Amen.

i Cor. x.

ii, Pe. ii,

On the syxt sondaye.

The Epistleon ẏ sixte sonday after twelth day The thirde chapiter to the colossians.

Thargument.

☞ Paule here doth declare, what good workes do belonge to the institution or bryngynge vp of a chrysten man or chrysten woman.

Induite vos.

BRethren, as the chosẽ of god, holy & beloued, put on the tenderfulnes of mercy, kyndnes, humblenesse of mynd, mekenes, long sufferyng, forbearyng one another, & forgyuyng one another. Yf any mã haue a quarel against another: as Christ forgaue you. euen so do ye. Aboue al these thynges put on charitie, which is the bonde of perfytnesse. And the peace of God rule in your hartes: to which ye are called in one bodye. And be ye thankefull. Lette the worde of Chryst dwell in you plenteously with al wysedome. Teache and exhort your owne selues, in Psalmes, & hymnes, and spirituall songes, syngynge with grace in your hartes to the Lord. And whatsoeuer ye do in word or dede do al in the name of the Lord Jesu gyuyng thankes to god the father by hym.

Charitas vinculũ pfectiõis

The Exhortation vpon this Epystle.

MY welbeloued brethren and systers in our sauioure Jesu Chryst, to thintent we maye the better come & attaine vnto the knowledge of the epystle of this presente sondaye: we must vnderstande that the reasonable creature, I meane, mankynde after

tre he was created for almighty god & set vpon earth
bycause of ỹ trangressiõ of ỹ fyrst Adã retayned an in
clination, which inducyth and trayneth him alwayes
vnto foule synne, which inclination albeit it be som-
what suppressed by ỹ holy sacrament of baptisme yet
it is not so perfytely represssed, but that theyr remay
neth yet styll some roote, whiche desyreth alwayes to
bryngc forth the tree of infidelitie, from whence pro-
cedeth all euyll fruites, whiche be the synnes worthy
of death. For whiche cause euery man and woman be
ynge in this mortall lyfe, oughte deligentlye to take
payne, and to imploy there hole mynde and courage
holly to take awaye this euyl inclinatyon and the de
syres of the same. And this is it which saynte Paule
cõmaundeth when he sayeth. Mortifie and kyl youre Colo. iii.
erthly membres, that is to saye, fornication, hor-
dom vncleanes, fleshelynesse, nawghty desyres, and also
couetousnesse, which is a spice of idolatry, put of also
the olde man, that is to saye, this euyl inclinatiõ and
redynes to do euyll, whiche you haue for the sygne of
Adam. And clothe you a newe with the newe man,
whiche wareth not olde, but rather augmenteth and
encreaseth euery day and is renued in the knowlege
of God. The clothynges of the same be those, whiche The gar-
Jesus Chryst hath worne, and hath shewed vs them mentes
he beyng in this mortall lyfe, that is to vnderstande of the
mercy, meknesse, humilitie, gentylnes, patience, and new mã.
charitie. Let vs than in lyke maner be clothed with
these, and fyrst with mercy, to thende that we be redy
to gyue succure vnto oure nedy and impotente euen
chrysten brother. And furthermore that we be meke &
tractable in cõmon conuersacion. And also that we be

gentyll in estemynge lytel our owne selues. Moreouer let vs be gratious & fauourable in correcting the ỹ fayle & go out of the ryght way. Neyther be we not hasty and heady in correctynge, but rather beare one another. And there as we shalbe greued or offended be we ready to forgyue, at the exemple of Jesu Christ which forgaue vs our synnes. And amonges al thynges and in especiall let vs mayntayne and kepe charitie, whiche harmeth no man, but rather in stede of euyl is euermore ready to render beneфytes & goodnes. Charitie is it whiche holdeth together the members of the body of Jesu Christe, that is to say, al the christē people eche one loyned vñ other in lyke maner and forme as the sinewes do concorde and bynde the bones of the body. It is surely the thynge whiche in our hartes ought to suppresse & banquyshe pryde, hatred, and stryfe. We ought then wel to kepe it. Yea to thintēt we myght ỹ better haue this charitie Christe after he had bought and redemed vs with the raunsom of his most precious bloud, alledged vs al in one body, to thintente we shulde be fast loyned & knyt together, euen as the members of one selfe body. Haue in your remembraunce then this greate tendernes & clemency of him that hath redemed vs. And haue no rancoure nor hatred towardes your brother, whome God hath commaunded you in moste tender wyse to loue. Heare gladly the worde of god, to thintent, that beynge instructed by the same, ye maye haue knowlege of hym, by meanes of whiche knowlege, ye maye in lykewyse warne & exhort other, and also induce your selues to make humble prayers & orisons vnto the moste mercyfull father of heuen God euerlastyng

Math. xxii.

not

not with mouth only, but especially wt the depenesse of the herte. And thē no fayle the peace of god shal be wt you in all wysedome. And so verily you shal do all in the name of our Lorde Jesu Chryst. And finallye you shalbe of the nombre of ꝑ true chosen folk ⁊ frēdes of god, perpetually to reigne with hym in al ioy pleasure, ⁊ felicitie, worlde without ende. Amen.

The Gospel on ꝑ sixte sonday after twelth day The .xiii. chapiter of Mathew

Thargument.

☞ Christe doth here declare vnto vs the parable of the sower.

Jesus sayd vnto his disciples. The kyngdom of heuen is lykened vnto a mā, which sowed good seed in his felde. But whyle men slept, his enemy came and soweth tares among the wheate, and wente his way. But whē the blad was sprōg vp, ⁊ had brought forth frute ther apered the tares also. So the seruaūtes of the housholde came, and sayd vnto hym: Syr dyddest not thou sow good seed in thy ground? from whence then hath it tares? He sayd vnto them: an enuious man hath done this. The seruaūtes sayd vnto hym wylt thou then that we go, and wede thē vp? But he sayd, nay lest whyle ye gather vp the tares ye plucke vp also the wheate with thē, let both grow to togyther vntyl the haruest: and in tyme of haruest, I wyl say to the reapers: gather ye fyrste the tares and bynde thē togyther in sheues to be brent: but gather the wheate into my barne.

Simile est regnū celorū homini qui seminauit bonū semen in agro suo.

zizania.

Our

OUr louyng sauyour and redemer Jesus Chryst good christē audience (accordyng to the wryting of saynt Mathew) by ꝑ parable of ꝑ sower hath sufficientlye instructed vs, that the pure & catholyke doctrine of the gospell which is put in execution, prouyteth vs by diuerse wayes, of which thyng the enemy of mans nature, ꝑ is to wyte oure deadly foe the deuyll of hel: not contenynge hym with so greate a multitude of people which be damned for that they folow not this doctrine, but beyng desyrous ꝑ al the worlde shuld be as wretched as he, searcheth nothyng els but howe and by what meanes: he maye craftilye stop the free passage of the catholyke word of God, some tymes by tẽptations, some tymes also by heresies and by corrupting of mens hartes, and likewyse by wycked traditions of men. And for this cause our sauiour and redemer Jesus Chryst, knowyng ꝑ malyce of the deuyl, & not wyllyng ꝑ by him we shuld be deceyued or begyled, warneth vs by ꝑ parable that is this day rected in ꝑ gospel, of al these thynges, whe he saith, ꝑ kingdō of heuē is lyke vnto ꝑ mā ꝑ soweth good sede in his feelde. But what is the kyngdome of heuen my frendes? Surely it cōteyneth al those which hauyng confidence and stedfast fayth in the promyse of Jesu Chryste whyle they be conuersaunte in this mortall lyfe, be so mortified by the spirite and grace of hym that they practise no wyl but goddes only. Also those be the fyelde in which the great sower Jesus Chryste, as well by hymselfe as by his ministres hath sowed his Godly worde, which, yf it be not depressed and ouer layde with synne or euyll teachynge, shall profyte abundantely. But alacke for pytye. The de-

The kyngdome of heauen what it is.

uell

uell of hell our aduersary and mortall enemy, who is enuyous of our great welth, whyle we be a slepe, and do not thynke of God, soweth in vs the euyll seed mouyng vs vnto synne, yea and to take ẏ straunge doctrine, which is of men, rather thē that of God. What is there then lefte for vs to do consideryng the lyeng in wayte of our greate aduersary? Truely we muste returne vnto the great sower Jesu Chryste, and to hym only we muste leaue the punyshemente of the euyll vpon whom vengeaunce shalbe taken, when the howre of iudgemente shall come, at whiche tyme assuredly the good shalbe seuered from the bad, euen as the good seed is deuyded & sorted from the euyll, than the euyll men shalbe cōdempned to endure paynes by fyer for euer, euen as the tares or euyl graine is cast into the flame. Abasshe you not thē any thyng at al yf while ye be in this world, ye se the bad people conuersaunte and mengled wyth the good. For as it is of the kinde of the graine that vntyl it be threshed and clene purged and redy to be put into the garnet, the chaffe and straw is with it styll. So hath it bene, is and shall be for euer w̄ the good and bad people. Take we therfore sure comforte & hope of helth, if we kepe in vs the good grayne. And on the other parte also let vs feare, yf the euyl seed (which is sinne) doth vanquyshe and ouercome vs, leste at last we be seperated frō the good, and be cast into the fyre of hel whiche is vnquenchable. But what shall delyuer vs frō it? surely the worde, grace and fayth of our myghty sauioure Jesu Christe yf we dwel in hym and he in vs. To whom be rendred al honour prayse & imperie now and euer. Amen.

The Epistle on septuagesime sōday.

The fyrst Epistle to the Corinthians the.ix. Chapter.

The argument

All runne, but one taketh the rewarde, lyke to that in the Gospell, many be called, but fewe chosen.

Nescitis Quod hi qui in stadio currunt, omnes quidē currūt sed vnus accepit brauiū.

BRethren, perceyue ye not howe that they whiche runne in a courte, runne all, but one receyueth the rewarde? So runne, that ye maye obteine. Euery man that prouyth maysteries, abstyneth from al thynges. And they do it to obteyne a crowne that shall perysshe: but we to obteyne an euerlastynge crowne. I therfore so runne, not as at an vncertayne thyng. So fyght I, not as one that vaneth the ayre: but I tame my bodye, and bryng it in to subiection leest by any meanes it come to passe, that when I haue preached to other, I my selfe shulde be a cast awaye. Brethren, I wolde not that ye shulde be ignorant, howe oure fathers were all vnder the cloude, and all passed thorowe the see, and were all baptysed vnder Moses in the cloude and in the see: and dyd all eate of one spirituall meate, and dyd all drynke of one spirituall drynke. And they dranke of that spirituall rocke that folowed them, the rocke verely was Christ.

Petra autem erat Christus.

welby-

WEld doued audiens in our sauiour Jesu Christ Moses the teacher of ye law in ye second law giuē by hym vnto ye chyldrē of Israel doth in the same cōmaūd thē to walke ryght forth & not to bowe eyther to ye ryght hand or to the left, which sayd text oughte to be vnderstand, not of the bodyly way, but of ye way of the soule wherin it ought to go vnto God, wherun to yf a mā couet to attayne, it is conuenient & necessary for hi euermore to kepe ye right & true way, whiche is our lord Jesus christ & his most pure & catholyke doctrin. And sith it is so that in two maners we leaue this way, ye one by infidelitie, & ye other by folysh presumpcion, of which maners the one is no lesse daūgerous then is the other for this cause saynt Paule in the epistle of this day, willingly vtterly to take away the folysh presūpcion of mankynd, sayth in this wise ye foloweth. Know ye not, ye they whiche runne for the mastry or game, which is but a bodely course, ech one of them runneth, & yet but one of them beareth away the rewarde or pryce as though he shuld say: Good chrysten people youre bodely lyfe is nothing els but a course made in ye way of Jesu chryst i which course, he ye shall quyte hymselfe beste, shall attayne to haue reward of euerlastynge blesse. Thynke not then ye for to attayne vnto this pryce, it be sufficiente for a man that he haue bene christi ned or sacramē ally to haue receyued the body of Jesu Christ. For as it is sayd in an other place, notwithstandyng ye al the chyldren of Israel, without exceptiage any, had passed the redde See, whiche was a fygure of the christen mans baptisme, and also eaten Manna, the which representeth the mysticall body of oure Lorde Jesu Chryste / Yet

Deut.xvi Josue.i.

vnus accipit brauium.

Exodi. xiiii.

Exodi. xiiii.

neuertheles of so great a multitude there were very few, that entred in to the lande of behest, whiche was promysed them. For certaynely this history was a figure of that, which shalbe done to the christen people whiche not withstandynge that theyr baptysme be done outwardly: yet yf ỹ workes of ỹ christen fayth do not folow, there shalbe fewe saued. Yt it be so thā summers in this, that we be at course, it behoueth vs to behaue oure selues so wel, that we may please hym that gyueth the pryce and rewarde whiche is Jesus Christ, without whom, we maye be well assured, it is not possible to beare away ỹ pryce of euerlastig blesse But for almuch as many thinges be impedimentes & lettes to ỹ attayning of this thing, we must folowe hym ỹ exerciseth hymself in bodely course, which abstayneth from al thynges that shuld let hym to tūne Wherfore yf to haue a temporall rewarde, suche as sone perysheth men leue al thinges that myght be letyng to the attaynyng therof, surely by farre greater reason to beare away the euerlastyng rewarde, which is ỹ glory of god and the true blesse, we ought to set aside al thynges that myght let vs to gette it. And yf ye wyl know, what these lettes be, I say vnto you ỹ it is our sensual lust & solue wyl. Wherfore let vs earnestly folowe the exemple of this holy man sayntt Paule, and let vs cast from vs vtterly renounce our selfwyl worldly āmition al vices, al carnal lustes and surely we shal haue the greate pryce, which is the euerlastyng ioye & myrth in heauen with god immortall, to whome wt the son and holy goost thre persons & one god be al prayse. Qui viuit in seculorum secula. Amen.

The

The gospel on septuagesime sōday. The. xx. Chapter of saynt Mathue.

Thargument.

☞ In the Gospel by a parable Chryste sheweth ỹ many be called and fewe chosen.

IEsus sayd vnto his disciples. The kyngdome of heuen is lyke vnto a man that is an housholder which went out early in ỹ mornyng to hyer labourers into his vyneyarde. And when the agrement was made with the labourers for a peny a day, he sét them into his vyneyarde. And he went out about the thyrd hour, and saw other standyng ydell in the market place, and sayd vnto thē: go ye also in to the vyneyarde: and whatsoeuer is right, I wylgeue you. And they went theyr way. Agayne he went out about the syxt and nynthe hour, and dyd lykewyse. And aboute the eleuenth hour he went out, and founde other standyng ydel and sayde vnto them: Why stande ye here all daye ydell? they sayd vnto hym, bycause no man hath hyred vs. He sayth vnto thē: go ye also into the vyneyarde: and whatsoeuer is ryght that shal ye receiue. So when euen was come the Lord of the vyneyarde sayeth vnto his stewerd cal the labourers, and geue them theyr hyer, begynnyng at the laste vntyll the fyrst. And when they dyd come that came aboute the eleuenth hour they receyued euery mā a peny. But when the fyrst cam also, they supposed that they should haue receyued more and they lykewyse receyued euery man a penye. And when they had receyued it, they murmured agaynst the good man of the house, sayeng these laste haue wroughte but one howre, and thou haste made them

Simille est regnū celorum hominī patri familias.

them equall vnto vs. But he aunswered vnto one of them and sayde: frende, I do the no wrõg dideſt thou not agre with me for a peny? Take that thyne is and go thy waye: I wyll gyue vnto this laſt, euen as vnto ỹ. Is it not lawful for me to do as me lyſteth with myne owne goodes? Is thyne eye euyl becauſe I am goode? So the laſt ſhal be fyrſte, and the fyrſte ſhalbe laſte. For many be called, and fewe choſen.

Sic erũt nouiſſimi primi & primi nouiſſimi: Multi enim ſũt vocati, pauci vero electi.

The exhortation vpon this Goſpell.

EVen as he (good people) which conſydereth only the goodnes and mercy of God, by that conſyderation myght fal foliſhly to preſume of the ſame & ſo become ſlacke & negligente in doynge his office and duety both to God and man: ſo in emblable wyſe he ỹ regardeth the iuſtice of God, yf he thynke not on his mercy, ſhall diſpayre of his ſaluation and ſoule helth. And for that cauſe the moſt ſwete word of god is ſo tẽpered, that it conteineth mercy and alſo iuſtice whiche thynge is full clearly to be ſene and eſpied in the ende of the Goſpell of this daye, where it is ſayd that they whiche be called laſte ſhalbe the fyrſt by the mercy of God & the fyrſt ſhalbe the laſt by the iuſtice of god. For albeit many be called, yet there be fewe choſen, and where vnto choſẽ? Surely to receyue the reward of bleſſe, which is ſignified by ỹ peny for ỹ dayes worke, as ỹ greate clerke Origen expowneth And an other Doctour ſayth, that denarius in latin ſygnifieth a coyn ỹ went for x. peces of ſiluer in old tyme & bare ỹ ymage of ỹ kyng & therfore ful well by this peny or coin is betokened the reward for ỹ fulfylling of ỹ tenne cõmaũdementes. Let vs then labour in ỹ vinyard which is the law of grace, in ſettyng hoolye our truſt & cõfidẽce in ỹ goodnes of god, & lykewyſe

Origene. Remigi⁹

haupnge a feruent loue and charitie towardes God, & also towardes oure neyghbours. But what repre-senteth vnto vs that whiche is sayde in the Gospell, that the good man of the house vnto whome belonged the vyneyarde, sente workemen into the same, in the morpnge, in the myddes of the daye, and lykewyse in the ender surely nothynge els, but that the goodnes of God, which is the greate housholder the father of housholde, the gouernoure of all thynges, is so great so plentyful, and so abundaunt that he refuseth none at all, what soeuer he be, so that dunynge this lyke, he wyll by due penaunce conuerte hym selfe vnto it. And vnto that conuersyon the same goodnes of oure sauioure inuiteth and prouoketh men, not onely by promyse, but by hys owne and pure election. Take we then sure & strong cõforte in this moste bountyfull goodnes of God, which at euery houre is redy to gyue vs hys grace, yf we depende holly vpõ hym and not of oure selues. For vndoubtedly of the onely goodnesse and grace of God shall be prouided oure saluation without any deserupnge of so greate tyches of rewardes on our behalfe: Thys notwithstandyng, yf we be in youth called to labourre in this vyneyarde, that is to say, to serue God: let vs endure the heate of ỹ day in ouercõmyng the naughtye desyres & flesshly lustes which do traine & induce vs to do euyl. And let vs not be of the nombre of them ỹ haue bene called onely, and haue not bene chosen. Let vs then contynually walke in good workes, to the intente, that when nyghte shall come, that is to saye, the day of iudgemente of God, and particularlye the death of eche one of vs, the rewarde of the happy mẽ

whiche

whiche is eternal blesse, maye mercyfully be gyuen vnto vs. The whiche graunte vs the father, the sōne and the holy goost, thre personnes in deitie. Amen.

The epistle on septuagesime sonday. The second epistle to the corinthians the.xi. Chapter.

Thargument.

☞ Paule in this Epistle sheweth vs, wherin a christen man & namely a preacher ought to glory,

Libēter suffertis insipientes.

BRethren ye suffer fooles gladly, seynge ye youre selues are wyse. For ye suffre yf a man brynge you into bōdage, yf a mā deuoure, yf a mā take yf a man exalte hym selfe, yf a man smyte you on the face. I speake as concernynge rebuke, as though we had bene weake (in thys behalfe) Howe be it, wherin so euer any man dare be bolde (I speake folyshly) I dare be bolde also. They are Hebrues, euen so am I. They are Israelites. euē so am I. They are ẏ seed of Abraham. euen so am I. They are ministers of Christ (I speke as a fole) I am more, i labours more abūdante, in strypes aboue measure. In preson more plentuously, in death ofte. Of the Iues fyue tymes receyued I euery tyme fourty strypes saue one. Thrise was I beatē with roddes, I was ones stoned I suffred thryse shypwracke. Nyght and daye haue I bene in the depe see, in iourneyenge oftē, in periles of waters, in peryls of robbers, in ieoperdyes of myne owne nacion, in ieoperdyes amonge the Hethen

Sexagesima 1540

then in perels in the citie, in parels in wyldernes, in parels in the see, in parels amonge false brethren, in labour and trauayll, in watchyng of ten, in honger, in thyrst: in fastynge often: in colde and nakednesse: besyde the thynges whiche outwardly happen vnto me, I am combred dayly, and do care for all churches. Who is weake, and I am not weake. Who is offended, and I burne not? Yf I must nedes boaste I wyll boaste of thynges that concerne myne infyrmities. The god and father of oure Lorde Jesus Chryste, which is blyssed for euermore, knoweth that I lye not.

The exhortation vpon this epystle

WElbyloued audience in our Sauyour Jesu Christ in the epystle of this day ye chosen vessel of God saint Paule rebuketh gētly the Corinthians because in is abscence they suffred certayn false teachers & deceyuers, which in their teachynge were all carnal and fulfylled wt misknowlege and erronious doctryne (as many be at this day) whiche personnes also dyd auaunce, preach and glorify themselues rather than God, and chiefly they boasted in that they had trayned the Corinthians into the thraldom and bondage of the olde Juisse lawe, & that they had authoritie & power ouer them, euē after theyr ownples sure and lust. Wherfore of these wyly marchauntes & false prophetes, saynte Paule gyueth knolege to ye Corinthians and by thē vnto al catholyke & true beleuers, admonishynge vs fyrst that we must not glorifye our selues accordinge to the fleshe as hauynge regarde to our owne person, but yf necessitie cōstra- Dowa man

 neth

ought to boast

neth vs to glorie of oure selues, for the edification & profyte of other, as saynte Paule was here constrayned bycause hys doctrine was dispised and false doctrine admytted, we must yet so temper the praysynge of oure selues. as it maye openly appeare to the hearers that we do it onely of necessitie to thintent gods glorie and his gospell shulde not be sclaundered by oure silence, as we haue here a right goodly exemple and prefidēt of this blessed apostle. You suffer (saithe saynt Paule) that these hypocrites and deceyuers do deuoure & eate vp your substaunce, that they gather & drawe to them your goodes, that they be lyfted vp & waxed proude vpon you, that they haue theyr rule, and theyr cōmaundementes ouer you, so that ye suffer them to stryke you euen in maner on ẏ face. And suerly ye may beleue me yf ye lyst, that thys turneth not to your wysdome and honour, but rather redoūdeth to your great dishonour & foule shame. Truely sayeth saynte Paule, yf it were lefull for vs that be Christes disciples and seruauntes to glorifye our selues, and carnally to vaunt in suche maner (as these false deceiuers and hypocrites do, thynke not my brethren, ẏ I am weaker in any thynge then they or ẏ I am theyr inferiours in any poynt. Yea yf ther be any one amonges them that dare prayse and glorify him selfe for hys lynage or byrthe, for hys offyce or mintstration receyued at Gods hande, for diligynce, for ernest fidelitie, for pacience, or finally for stryfe perseueraunce in the gospell. suerly I myghte better do it then they. Thys that I saye may perchaunce seme vnto you a lacke of wysedome, & an humayne thyng thus to boaste as it were of my selfe, and to preferre

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my selfe before other, but wytte you well that I do this to aduertyse you, & for to cause you to discerne the pure doctryne of Chryste frō antichristes doctrine. They boast that they be Hebrues. I also am an Hebrue as well as they. They be, saye they, the chyldren of Israel, and I also. They be of the seede of Abrahā & I also. I haue suffered for the name of Jesu Chryst more payne & affliction then they. Moreouer I haue dylygent regarde and dayly care for the churches of all true lyuers, to the ende that I maye drawe and wynne them to my Lorde Jesu Chryste. Yea ye shal understande (sayeth this good bysshop sayncte Paule) yf I wolde glorifye my selfe, certes I wolde glorifye me in my weknesse and infyrmyty. The father of heuen is my wytnesse and knoweth that I saye trouth when I was in Damas preachynge the name, the sayeth, and the resurrection of Jesu Chryst after my conuersyon: the prouost of the people of kynge Aretas serched and inquired aboute the cytye for to attache me, to beate me, & to put me to death, but as God wolde I was let downe from a wyndowe in a basket ouer the walles of the sayd cytie, and by this meanes I escaped his cruel handes. Furthermore yf I wold glorifye me (but it is not expedyent nor lawful to glorifye oure selues accordyng to the flesshe, but an other waye accordynge to the spirite, in gyuynge all glory vnto God and not vnto creatures) I myghte come to the bysyons and reuelatyons whiche it hathe pleased the good Lorde to shewe vnto me. I knowe surely (sayeth Sayncte Paule, writynge to these Corynthians) that aboue fourtene yeres passedde, I was

Marke here wherin S. Paule dothe boaste & compare herwith the. 13. of Romes lyke. ii. co. xii

rauyshed vp vnto ẏ thyrde heuē. Moreouer I know and maye truely beare wytnes, that I was rauyshed in spirite euē vnto paradise, & that I herde wordes of ferretnesse whiche no man can expresse after such maner as I haue herde them. May not I well then gloryfy my selfe in these thynges? But I wolde ye shuld vnderstande that in hauynge regarde to my selfe, I wyl not gloryfy me nor doste of my selfe but in myne infyrmyteyes, miseryes and trybulatyons, as hauing gloryatyon accordynge to the spirite in this moche, that is to saye, that in sufferynge trybulatyon we folowe Jesu Chryste, and be made partakers of his afflyctyons, & of his passyons. neuertheles yf I wolde gloryfy my selfe in these thynges, I can not be rebuked of foly, for I shulde saye but trouthe, but I wyll refrayne it to thintent that none of you shulde haue accasyon to thynke of me more then he seeth in me, or that he beareth of me to the intente that he haue not more regarde vnto me then vnto God, and that he gyue not vnto me that am a man mortall and a creature of God the glory whiche perteyneth onely vnto god. Moreouer lest the excellency of the reuelations that hath bene shewed vnto me myght gyue me occasion to puffe vp and auaunce my selfe: there was gyuen me, a prycker, a scourger, a persecutour, in my fleshe, the euyl angell Satan ẏ deuyl of hell, whiche hath raysed innumerable tormentes and gryeffes agaynst my fleshe. Therfore I haue prayed thre tymes vnto oure Lorde that this vnquyet vexer, this scourger myght departe from me, but our lorde hath for answere tolde me. My grace is suffycyent for the to ouercome thy persecutour, but as of thy selfe thou

The glorie of a true bisshop.

ii. co. xii

Stimulus carnis.

ii. co xii.

Virtus in infir:

couldest

couldest not ẽdure these ꝑsecutiõs, for as moch as my power is made perfyte & manyfested thorough weaknes and trybulatyon. Understãde (my frendes) what our Lorde sayth, his power & vertue (sayth he) is accomplyshed & brought to the ful perfectyon in our infirmitie in ẏ that by meanes of this his grace, power & guyding we ouercome our persecutoure ẏ deuyl of hell, whõ assuredly (as we do wel know) we could not ouercome our selues. Wherfore (sayth saynte Paule for cõclusyon) I wold gladly glorify my self in myne infirmites & lacke of power to thyntent that ẏ power of Jesu Chryst myght haue abydynge in me. Lo this is ẏ frute of ẏ epystle of this day. Let vs take payne then (my deare frendes) to do as ẏ spirite of god speakyng in saynt paule teacheth vs ẏ is to wyt, to boast our selues only in god & in his power assistẽce & help in al our aduersites and trybulatyõs. To whõ pryncipally be yelded al honour glory & prayse, which lyueth & reygneth world without ende. Amen.

mitate perficitur.

The Gospel on the sonday of sexagesime. The viii. Chapter of Luke.

Thargument.

☞ The parable of the sower with the declaratyon therof.

When moch people were gathered togyther, and were come to Jesus out of all cytyes, he spake by a symylytude. The sower wente oute to sowe his seed, and as he sowed, some fell by the waye syde, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assone

as it was ſpronge vp, it wydered a waye, bycauſe it lacked moyſture. And ſome fell amonge thornes, and the thornes ſpronge vp with it, and choked it. And ſome fell on good grounde, and ſprange vppe, and bare frute an hundreth folde. And as he ſayd theſe thynges, he cryed, He that hath eares to heare let hym heare. And his diſcyples aſked hym ſayeng what maner ſymplytude is this? And he ſayde, vnto you is it gyuen to knowe the ſecretes of the kyngedome of god, but to other by parables, that whē they ſe, they ſhulde not ſe, and when they here, they ſhulde not vnderſtand. The parable is this. The ſeed is the word of god. Thoſe that are beſyde the way are they that heare, then cometh the deuyll, and taketh awaye the worde out of theyr hartes, leeſt they ſhuld byleue and be ſaued. They on the ſtones are they which whē they heare, receyue the word with ioy, and theſe haue no rootes, which for a whyle byleue, and in tyme of tēptacyon go away. And that which fell among thornes are they which whē they haue herde, go forth and are choked with cares & ryches, and voluptuous liuing & bryng forth no frute. That which fell on the good ground are they which with a pure & good hert here the worde & kepe it, and bryng forth frute thorow pacyence.

The exhortatyō vpon this goſpel.

IN the Goſpell of this day' good brethren and ſyſters, is made mencyon of the true goodly ſeede, which to ſow the great ſower Ieſu chriſt vouchſaued to deſcēde & come downe frō heuē into this vale of

of mysery. This seede is the worde of God, euen the Gospell, it is the worde of euerlastynge lyfe, whiche only maye relyfe and saue the soules of mortall men and women, it is the spirituall fode of the soule, as it is sayde in an other place: Man lyueth not onelye of material breade, but of euery word that commeth from the mouth of oure Lorde God. And we for our partes, ought to be the good earthe, meate to receyue the same seede. But let vs come to the erpownyng of this same Gospel. Our sauyour and redemer Jesus Chryst beholdyng a great multitude of people which were assembled and gathered togyther about him to heare this lyuely worde, dyd shewe a goodly symilytude or parable, which shalbe forthwith opened vnto you touchynge the same spirituall seede, gyuyng spiritual pasture as the good herdeman oughte to gyue to his shepe. The symylytude is this. The sower goeth forth to sow his seede, and whan he soweth it, one parte is fallen nere the hyghe waye, and folkes haue troden on it and the byrdes of the eyre haue eaten it. Another parte is fallen vpon the stones, and as sone as it grewe vp, it wythered away and dryed vp, bycause there was no moystnes of erth to defend to nourysche & preserue it, Another part of it fel amōge thornes whiche grewe together and hath smothered and destroyed it. The other sede fel into the good groūde & after that it sprange vp yelded moche encreace euen an hundreth tymes double. Now after that oure Lorde had sayd these wordes, he cryed out w̄ a loud voyce. Who so hath eares to here let hym here, But w̄ what eares I pray you is this ment? Surely not wyth the bodely and fleshly eares, but with eares of the

Mat. iiii
Luke. iiii

Eares to heare gods worde.

the ſpirite which be mete to vnderſtande the myſtery of this ſimilitude and parable. Wherfore after that the diſciples of our Lorde Chriſt Jeſu had herd theſe wordes, they deſyred of hym for to vnderſtand ꝑ ſpiritual ſence and ryght meanynge of the ſame. Vnto whome our Lorde dyd aunſwere after this wyſe in effecte. The father of heauen hath gyuen you grace (you I meane whiche earneſtly go aboute to heare and folowe my teathynge) that ye maye knowe the myſteryes of the kyngdome of heauen, but to the reſt of people, that is to ſay, to ſuch as paſſe lytle of me it is not gyuen them to vnderſtande, but only in parables and darkely, to thintent that they whych eſteme them ſelues connyng and wyſe, ſhal ſe nothing at al, & they that repute them ſelues to heare as good vnderſtanders, ſhal haue no knowledge, but according to theyr fleſhly & worldly wyſedome. What ought we to vnderſtande by this my frendes? Surely that the heauenly father gyueth grace to knowe his myſteries & godly wyl, not onely to his diſciples which then were with Jeſu Chryſt, but vnto al true beleuers, hauynge ſtedfaſt fayth & ſtable confidence in his mercy and infinite goodnes, whiche perſonnes of what ſtate and condycion ſoeuer they be, are in very dede ꝑ diſciples and ſcholers of Jeſu Chryſt. But on the contrary parte, to them that be myſbeleuers & infydles, that is to ſaye, whiche truſt in them ſelues or in any other thyng then god, ſurely the father of heuen wyl not dyſcloſe nor open ꝑ myſtery of his heauenly word but rather ſuffreth thē to fal into miſerable blindnes ſo that they ſhall not ſe nor vnderſtande but after a fleſhly ſorte, and nothynge accordynge to the ſpirite.

So

So than oure Lord of his great goodnes and charitie whiche he beareth towardes his diſciples, declareth vnto them the parable in maner as heare after folowyth. The ſeede (ſayeth oure Lorde) is the worde of God. They whyche be ſowen in the hygh waye, be thoſe whyche heare the worde of God, but anone the deuyll cōmeth, and taketh out from theyr hartes the ſame worde, leſt in gyuynge fayth, there vnto and folowynge the ſame, they ſhulde ſo be ſaued. For the deuyll knoweth well, that yf we gyue fayeth and credence to the worde of God and do therafter, ỹ it ſhalbe lyfe and helth of ſoule vnto vs. They alſo whyche be ſowen vpon the ſtones or ſtony grounde be ſuche as whan they here the worde of god, whyche is of it ſelfe ſo pleaſaunte and ſo ſwete, they receyue it gladly, but they haue no roote of the ſame ſubſtantially and groūdly fyxed & rooted wythin theyr hartes, for they beleue wel for a whyle, but in tyme of tēptacyō, trouble or perſecution, they leue and vtterly forſake theyr Lord and mayſter, and put his word in forgetfulneſſe, and ſo folowe the wycked and vngodly perſonnes. They whych be ſowed amonges thornes be ſuche as haue harde ỹ worde of God but forthwyth aſſone as they haue harde it, they be ſmouldred wyth cares of the worlde, wyth ryches, wyth voluptuouſnes and with worldly vanities, and theſe perſonnes of trouth bryng forth no frute. They laſt of al, which be ſowen on the good ground, be they that not onely heare the worde of God gladly & with good mynde, but euen forthwith as ſone as they haue harde it, they receyue it, they put it in vre and in practiſe, theſe perſons be they that bryngе forth fruite in pacience

mat. xiii. (as wryteth ſaynt Mathewe) ſome an hundred folde ſome thre ſcore folde, & ſome thyrtye folde, accordyng to the talent and the grace that ech one of them hath receyued of god. Wherfore by this example of oure ſauyour Jeſu Chryſt ye may ryght well vnderſtand and lerne, that it is not ſufficient to heare the worde of god, no though it be with a good mynde, but more ouer ye muſt put it in vre, ye muſte nyght and daye receyde it, ye muſt practyſe it, ye muſt do therafter, and be as it were an example and myrrour to others to folowe the ſame. For (as ſayeth ſaynt Paule) the

Rom. ii. hearers of the law be not rightuous before god, but the kepers and workers of the lawe ſhalbe iuſtyfyed and counted for good & ryghtuous perſons in gods ſyght. Let vs then inforce our ſelues (my welbeloued frendes) to heare not the dreames, herettical perſuaſi ons, new fangled errours, Romyſſhe traditions, and fantaſies of men/but the worde of god with a good harte, for as truely as god is trueth, it is the only ca tholyke worde of god that maye ſaue vs. Wherfore let vs not onely here it, but alſo let vs lyue therafter let vs practyſe it, and effectually put it in vre and execution. And ſo doynge, let vs nothynge doubte, but that we ſhall fynally be of the nombre of thoſe whiche be ſowen in the good grounde, by the grace and louynge fauour of our lorde Jeſu chryſt. Aut vtuit et regnat in ſecula ſeculorum. Amen.

The

The Epistle on the sondaye of quinquagesime. The fyrst Epystle to the Corinthians, the xiii. Chapter

Thargumente.

Of the excellencie of charitie, and of fayth, and of hope.

BRethren, thoughe I speake with the tongues of men and of angels, and haue no charitie, I am euen as a soundynge brasse, or as a tynklyng cymball. And though I coulde prophecy, & vnderstand all secretes, and all knowledge, yea yf I haue all fayth, so that I can moue moũtaynes out of theyr places, & yet haue no charitie, I am nothing And though I bestowe all my goodes to fede ỹ poze & though I gaue my body euen that I burned, and yet haue no charitie, it profyteth me nothynge. Charitie suffereth longe/it is curteous. Charitie enuieth not, Charitie doth not forwardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thynketh none euyl, reioyseth not in wickednesse, but reioyseth in the trueth, suffereth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophecienges fayle, eyther tõges cease, or knowlege vanisshe away yet charitie falleth neuer awaye. For our knowlege is vnperfyte, and oure prophecienge is vnperfytte. But when that whiche is perfyte is come, then that

whiche is vnperfyte, shall be done awaye. When I was a chylde I spake as a chylde, I vnderstode as a childe, I ymagened as a childe. But assone as I was a mã, I did put away chyldyshnes. For now we se i a glasse, euen in a darke speakynge, but then shall we se face to face. Nowe I knowe vnperfytely, but then shall I knowe euen as I am knowne. Now abydeth faythe, hope, and charitye, euen these thre, but the cheke of these is charite.

The sermon vpon this Epystell.

IN the Epistle of this day (good people) is mayde mencyon of the thre gyftes of ỹ holy goost whiche surely be right nedeful for euery one ỹ wyl ẽter into the kyngdome of heuen, that is to saye, of fayth, hope and charite, whiche thre gyftes no doubte do not seuer them selues in this worlde, for asmuch as it is impossible to haue the one perfytely withoute the other: And therfore in the begynnyng of this epistle of this day, saynt Paule declareth vnto vs, that without charitye, it is impossible to do auye thynge that can be allowable & pleasaunt to our Lorde, sayenge: Yf I coulde speake the tonges & languages of men and of angels, and haue not loue and charite. I am as the soundynge brasse, and ỹ cymbale that gyueth melody. As though S. Paule wolde say: It is a greate gifte of the holy goost to speake many languages of men, and yet greater to speake language s of angels that is to say, to gyue vnto God angelyke prayses and suche as be aboue mannes wytte and capacytie, but yet not withstandynge withoute charyte and feruente loue it profytethe nothynge. And yf I had

had the gyfte of prophecye, and the gyfte of knowlege, in ſo moche that I knewe al myſteres, and yf I had all fayth to do meruelous worckes, and had not charitie I were nothynge. Verely good people it is a great gyfte, the gyfte of prophecy, that is to ſay, to teache and interprete ſcrypture, it is a great gyfte the gyfte of knowledge of gods worde, and amonge al other it ys a farre greater gyft the gyfte of fayth. For as ſayeth oure Lord, Yf you haue faythe as the grayne of muſtarde ſeed, you myghte ſaye to thys mountayn departe from hence, & it ſhulde forthwith remoue awaye, yea & nothynge ſhulde be impoſſible to you neuertheles if we haue not perfyt loue & charite al theſe gyftes ſhal auayle vs nothynge, in ſo moche that the faythe that we haue, wyth out charitie is no fayth, for it is but a deade fayth, an vnperfit fayth & not lyuely, for ẏ leuely fayth worketh by charite. And yf (ſayth Paule) I wolde deale and diſtribute all my goodes for ẏ ſuſtenaunce & relefe of the poore, and yf I wolde moreouer gyue my body to be burned wyth fyer, yet for all this, yf I haue no charitie, that is to wyt, yf I do it not of a very loue and zeale whiche I beare to god & for god to my neyghbour, al this profyteth me nothynge. For ſurely yf I haue no charitie I do it not for God, and yf I do it not for God, then the entent wherfore I do it, is nothing worth. Thus ye ſe good people that all theſe vertues, gyftes, and excellent qualites, be nothing to the purpoſe, yf they be not ſeaſoned and ſauerly poudred wyth charitie. This done, ſaynt Paule cometh to declare the great goodneſſes, properties, offices, and vertues that be knyt with this chriſten loue & charitie. He that hath

math. xvii.

Jaco. ii.

this loue rooted in his herte towardes God, is pacie-
ente, also he is meke, he is not enuious, he is cõstãt &
stable to do well, he is not vayngloryous or ambitio-
ous, he desyreth not his owne particular profyte, but
ỹ welth the defence & cõmoditie of his neyghbour, he
is amiable, he is courteouse, gẽtle, easy, & tractable,
he taketh nothyng to the worst part, but all to ỹ best,
he doth not reioyse at other folkes harmes, as those
do ỹ be malicious or enuious, but reioyseth him of
goodnes, he beareth & taketh in worth al thyng? pati
ently, he hath a stedfast and a perfect fayth vnto our
Lorde in all thynges, he hath a sure hope of all the
swete promyses of our Lorde God. And moreouer
this brennynge lous and charitie neuer decayeth ney
ther here in this worlde nor in the other. It neuer le-
ueth vs here in this world nor in the world to come,
where as al the other gyftes of ỹ holy goost without
doubte shall leaue vs in what tyme we shall departe
oute of this transitory worlde. And this is it (my
1.cor. xiii. deare frendes) that Saynte Paule sayeth: As
nowe we haue vnperfyte knowledge, as nowe we
do prophecye and declare Gods wyll and worde vn-
perfytly, but whan that shall be come, that is perfyte
(whyche shall come to passe when we shall be in the
heauenly glorie) than no doubte the thynges that be
vnperfyte shal vanysh away and be defaced. And at
that tyme shall we knowe euen as we be knowen of
God, that is to saye, clerly, perfytly and diuinely.
For lyke as chyldren do after a chyldyshe sorte tryfle,
and lyke as in a glasse the forme only and not the
thynge selfe is sene, ryghte so all oure thynges be in
maner imperfecte, and so longe they shall in that
state

state continewe, vntyll we se face to face the maiestye of the Lord of all Lordes. To conclude, nowe (sayeth Saynte Paule (sayth, hope, and charitye, these thre gyftes do abyde, but the greateste and chyefeste of the thre is charitye. What is it to saye my frendes that they do abyde, but alonly that they be not taken awaye in thys worlde, but in the other worlde sayth & hope shalbe take away and abolished, where as yet charitie, that is to wytte, a brennynge and hote loue towardes God shall abyde for euermore, and therfore it is not wythoute cause that it is here called the greatest of the thre. Truelye christen sayth desparynge of the owne proper powers, and fixing her eyen vnto oure Lordes goodnes, is the thynge that getteth vs forgeuenes and pardone of our synnes, and fynally euerlastynge lyfe. Nowe dothe hope constantly awayte and loke for the thyng that sayth hath thus through gods goodnes obteyned. But as to the continuance and lastyng, trouth it is that charitie is greater then they bothe. Thus sayne Paule expownynge hym selfe, sayeth: Charitie neuer fallethe awaye, thoughe that prophecyenge fayle, or tonges cease, or knowledge vanyshe. Let vs then (my deare brethren and sisters) so laye holde and catch this vnfayned and worckynge fayth in Christe, and also awayte by hope the thynges that this vnfeyned fayth doth assure vs of, that yet in the meane season we retayne and holde faste this mooste excellente gyfte and vertue of charitie, whyche thynge yf we do, we shall vndoubtely attayne to the thynges that oure fayeth garnyshed and clothed wyth thys chari-

1.co. xiii.

charite hath obtayned & purchased for vs, ꝑ is to wit forgyuenes of synnes, iustification and eternall lyfe through Christe oure Lorde. To whom be gyueu all prayse glorye and worshyppe now and euer Amen.

The Gospel on the sondaye of quinquagesime. The. xviii. Chapter of luke.

Thargumente.

☞ Christe telleth his disciples of his deathe that shulde happen, and to stablyshe theyr fayth he healeth a blynde man.

IEsus toke vnto him the twelue, and sayde vnto them, Beholde, we go vp to Jerusalem, and all shalbe fulfylled, that are wrytten by the prophittes of the sonne of man. For he shalbe delyuered vnto the gētyles, and shalbe mocked, and despytfully entreated, and spytted on: and when they haue scourged him, they shall put him to deathe, and the thyrde day he shall aryse agayne. And they vnderstode none of these thynges. And this sayenge was hydde from them, so that they perceyued not the thynges whiche were spoken. And it came to passe, that as he was come nye vnto Hierico, a certayne blynde man satte by the waye syde, beggynge. And when he hearde the people passe by, he asked what it meante. And they sayde vnto him, that Jesus of Nazareth passed by. And he cryed sayenge, Jesu thou sonne of dauid, haue mercy on me. And they whiche wente before rebuked him, that he shulde holde his peace. But he

cryed

tryed ſo moche the more, thou ſonne of dauid, haue mercy on me. And Jeſus ſtode ſtyl, and commaunded hym to be brought vnto hym. And whē he was come neare, he aſked hym, ſayenge, what wylt thou that I do vnto the? And he ſayd, Lorde, that I may receyue my ſyght. And Jeſus ſayde vnto hym, receyue thy ſyght, thy fayth hath ſaued the. And immediatly he receyued his ſyght, and folowed hym prayſinge god And all the people, when they ſawe it, gaue prayſe vnto god.

The ſermon vpon this goſpell.

IN the Goſpell of this daye (my frendes) our ſauiour and lorde Jeſus Chryſt prophecied vnto his apoſtles his death & paſſyon, to ꝑ entēte that whē the houre ſhulde come, they ſhuld not be ſodde agreued & offēded in theyr cōſcience with it. And after is ſpoken of the goodly miracle done on the blynde mā, vnto whome our Lorde reſtored the ſyght. Saynt Luke ſayeth then, that God dyd take with hym his twelue apoſtles, and began to ſaye vnto them. Beholde we go our wayes vp to Jeruſalem, and all the thynges whiche be wrytten by the prophetes of the ſon of man (meanynge hym ſelfe) ſhall be fulfylled & brought to effecte. Beholde (ſayeth he) the ſon of mā ſhalbe gyuen vnto the people / & ſhalbe mocked and ſcourged, & they ſhal ſpytte in his face, and whē they ſhal haue ſcourged hym, they ſhal put hym to death but yet for all theyr malyce and ſpyte, the thyrd daye he ſhall triumphantly ryſe agayne from death vnto lyfe perpetually to reygne with the father in heuen. Truely, good people, theſe wordes were vnto the dil

ciples right meruelous and very straunge, that is to
wytte, that the true sonne of God shulde suffer (and ȳ
of his owne countrye men) so many tormentes vilo-
ons, and shames. But surely it was a maruell, yf ȳ a-
postles had none vnderstandyng of it, and that the
sayde wordes were hyd from them. And wherfore I
pray you nowe dyd the apostles vnderstand nothyng
of it? and what is the cause of theyr ignorauce & blind
nesse? No doubt, lack of faith. They were not yet roo
ted & confirmed in fayth, and for that cause they
coulde not perceyue how that he, which was the true
sonne of the euerlastynge father, shulde suffer deathe
so shamefully and spytefully of the Jues. Our Lord
therfore considerynge theyr weakenes and lacke of
fayth to thintēt he wolde cōfyrme and stregthen them
in fayth, vouchsaued to shewe a goodly token and
miracle at his approchyng vnto the citie of Jerico.
The miracle was this, There was a blynde man sit-
tynge by the waye syde which asked his almose. And
the same man hearyng the great multitude & thrōge
of people which passed by hym: asked what it was,
The it was answered hym, it was Jesus of Nazareth
which went ȳ way. When he this herd, forthwith he cry
ed wyth a hye voyce sayenge: Jesus soune of Dauid
haue pitye on me, But those which went before oure
Lord dyd chyde hym to thintent to make hym holde
his peace but he cryed more and more. Jesus sonne
of Dauid haue pytie on me. The meke and mercifull
Lorde which desyreth none other thyng but to gyue
helth not all onely bodely, but also spiritually, at this
worde dyd stande styll and commaunded he shuld be
brought vnto him. Now when he was brought nere

hym

hym, he louyngly questioned wyth hym sayeng: my
freend what woldest thou that I shulde do to thee
And this dyd Christ aske not that he (which knowe-
eth the inwarde thoughtes of mennes hartes) knew
not wel, what thyng the blynde man desyred and cra-
ued of hym, but he wolde conuerte vnto hym hys
fayth. The blynd mã therfore sayd vnto hym: Lorde
my desyre is, that I may se and haue the vse and be
nefite of my eyen. And then our Lorde sayde vnto
hym: Loke vp, thy fayth hath saued the. And assone
as he had sayd the worde, lo, the blynde man dyd se,
and folowed our Lorde Jesu christ, Glorifieng God
and yeldyng thankes vnto hym. Assuredly we haue
here (good people) a greate mistery & a noble instruc-
tion. For I praye you, be we not all blynded, and be
not of our selues all of vs foule synners? And then
when we se oure Lorde not only passe nere vnto vs,
but to be at the doore of our conscience, and to knocke
at the gate of the same, demaunding nothing but on
ly entrance and that he may take hys spirituall resi-
dence wyth vs, & we wyth hym, yf we wyll heare his
voyce, & open vnto hym the gate of our harte, ought
we not then to folowe and do after thys poore blynd
man? and to say wythout styntyng wyth good affec-
tion and vnfeyned fayth. Jelus sonne of Dauid: or
yet after a clearer sort: Jelus soone of God our only
sauiour haue pytie and mercy vpon vs. Truly yf we
wol do thus, the good Lorde shall abyde in vs, and
he shal drawe vs vnto hym, and shal pourge vs and
make vs as cleare as a perle, fully cleased and purify
ed from al our synnes. And yf we can alonly beleue
he is both hable and also wol take from vs our blin-

nes and damnable infectiō of ſynne, and ſo pourge vs and make vs to haue the true eye ſyght, he ſhall ſay vnto vs in conuenient as he ſayd vnto the blynd man. Loke vppe, thy fayth hath ſaued the. And aſſuredly the more we ſhal be pourged from our ſynnes euen ſo much the more ſhall we ſe clerely wyth the eye of fayth, and fynally folowe our lord Jeſu chriſt in louyng, prayſynge and glorifyenge God. The whiche thynge his holy grace graunte vs nowe and euer. Amen.

The epiſtle on the fyrſt ſonday in lēt The ſeconde Epiſtle to the Corinthians, and the. vi. Chapter.

Thargumente.

¶ Paule declareth here hys diligence in the Goſpell.

BRethren we alſo as helpers exhort you that ye receyue not the grace of God in vayne. For he ſayeth, I haue herde the in a tyme accepted, & in the daye of ſaluation, haue I ſuckered the, Beholde nowe is that accepted tyme, Beholde, nowe is that day of ſaluacion. Let vs gyue no occaſion of euyll, that in our office be found no faute, but in all thynges lette vs behaue oure ſelues as the miniſters of God. In muche pacience, in afflyccyon, in neceſſitties, in anguyſches, in ſtrypes, in priſonmentes, in ſtrykes, in labours, in watchynges, in faſtynges,

in

in purenes, in knowlege, in longe sufferynge, in kynd nes, in the holy goste, in loue vnfayned, in the worde of trueth, in the power of God, by the armoure of ryghtwesnes on the ryghte hande and on the lyfte, by honoure and dishonoure, by euyll reporte and good reporte, as deceiuers, and yet true, as vnknowe and yet knowen, as dyeng, and beholde, we lyue, as chastened, and not kylled, as sorowyng and yet alwaye mery, as poore and yet make many ryche, as hauing nothyng and yet possessyng all thynges.

The sermon vpon this epistell.

GOod christen people, the ryght good bysshop. S. Paule in this epistle doth exhorte and teache vs by his exeple what we & namely preachers ought to do, sayenge in this wyse: We as helpers & felowe workes with you, exhorte you that ye take not the grace and fauoure of God in vayne, whiche accordynge to the prophecie of Esaye hathe herde vs in a tyme accepted, and in the day of saluation. Now this acceptable tyme (sayeth Paule) and this daye of saluation is euen nowe come vpon vs, by the disclosing of Christes Gospell throughe out the worlde. Thus he warneth vs, that we lyue after the rule of true christen men, he beddyth vs gyue no occasion of euyll that in our office be founde no lacke, but in all thynges ỹ we be haue oure selues as the ministers of God accordynge to his exemple, that is to wytte, in much patience, in tribulacions, in necessities, in anguisshes and paynes, in stripes, in prisomente for his sake, in labours, in watchynges, in fastinges, in great honger, in purenes, in knowlege, in longe sufferynge, Esa. xlvi.

in kyndnes, in the holy goost, in hote and brennynge charitie (not such as these ypocrites haue) but ernest and vnfayned, in the worde of trouth, not in leasynges, in the power of god, not in fayned myracles not in vayne thonderboltes, whiche false prophetes vse to fray symple folke, by the armours and weapens of ryghteousnesse bothe on the right syde and on the lefte, by worshyp and disworshyp, by euyll reporte & good reporte, as deceyuers and seductoures of the people, but yet in very dede true, and vnknowen and persons obscure, and yet knowen, as dyenge for the gospell sake, and yet through goddes grace lyuyng for all the malyce of men, as sorowynge, and yet alway mery and ioyfull in herte, to se the worde of god take place, as poore in spirite, and yet makyng many ryche in chryst, as hauynge nothynge in worldly substaunce, and yet possessynge all thynges. Lo good people these be the titles, these be the triumphes apostolical. In these as ye se dyd our great apostle saynt Paule glorie, and the rest of christes apostles.

Tytles and triũphes Apostolicall.

These were theyr badges, by these armes they wold be knowen. Nowe yf such as call them selues at this daye the successoures of the apostles and vicars of Chryst do folowe theyr exemples described here vnto vs by this holy apostle S. paule, if is well, we wyll take them for apostles & apostles felowes. But verily yf they do all thynges cleane contrary to this that we haue declared, surely we ought no lenger to take them for apostles, for vicars of Chryste, but rather for Antichristes, for false Prophettes, for deceyuers of the people, for the chyldren of disobedyence, for Lucifers. And truely yf it be lawfull for vs

to

to knowe them by theyr frutes (accordynge to Christes lessō) it is moch to be feared that they be rather such thē Christes vicars, or successours eyther of Peter or of any other of ẏ apostles. It is to be feared (I saye) leest they may very wel be resembled to Lucifer described vnto vs in the person of Nabuchodonosor, whiche not gyuynge thankes to almyghtye God for his gyftes gyuen hym in his creacyon: but by pryde, thynkynge to haue them of hym selfe, sayd in his hert I shal ascend in to heuen, I shal avaunte my seate aboue the sterres of God, I shal mount vp aboue the heyght of the cloudes, I shall be lyke to almyghtye God. But his fall is forthwith there descrybed where ẏ prophet addeth. But yet for al this thou shalte be plucked downe to hel in to the botome of the lake. For I praye youe hath not God create them to be subiectes, commaundynge them to obey theyr princes and gouernoures? And what do they? they do not onely refuse to obey Goddes commaundement, but contrarye to his worde, they wyll be aboue theyr gouernoures, in refusing to obey them, and furthermore wyll haue theyr princes to fall flat vpon the grounde, to worshype them by Godlye honoure vpon the earth, and to kysse theyr feete, as yf they were God, where they be but wretched, men.

Do not these, as ye thynke, folowe the pryde of Lucifer theyr father, which thus make thē selues felowes to God, But who be these, ẏ men may knowe them? Surely certayne bysshopes of Rome, whiche exalte theyr seate aboue the sterres of God, and ascende aboue ẏ cloudes, & wyl be lyke to almyghty god. The sterres of God be mente the angels of heuen, for as

math. v.

esa. xiiii.

sterres

sterres shewe vs in parte the lyghte of heuen: so do angels sent vnto men, shewe the heauenly lyght of gods grace to whō they be sent. And the cloudes betoken in ẏ olde testament, the prophettes, and in the newe, the apostles and preachers of gods worde. For as the cloudes do gather in the saye moysture, whiche they after poure downe vpon the grounde to make it therby more frutefull, so the prophettes in the olde testament and the apostles and preachers in the new do poure into our eares ẏ moysture of theyr heauenly doctrine, to make therwith our soules whiche be seere and drye to brynge forth frute of the spirite. Thus do all auncient expositours, and amonge them saynt augustine, interpret to be mente in scripture, by sterres and cloudes. Saynt Jhon in his Apocalyps writeth, ẏ whē he wolde haue fallen downe at the angels foote to haue worshipped hym, the angel sayd to hym. Se thou do not so, for I am a seruaunt as thou art, worship God. Here it appeareth that byshops of Rome suffering al men to fal downe before them, and to kysse theyr feete, do climme vp aboue angels, whiche refused such worship. We rede ẏ whyle Christe sate at dyner in the Pharises house, a synful woman came in to the house, hauing a boxe of preciouse oyntment, whych kneled downe, and vnder the bourde wt wepynge teares wasshed hys feet, and dryed them with the heare of her heed, & kyssed, and annoynted them wyth her preciouse oyntment. Whiche worship Christe beynge God and man there dyd take, forgyuinge the woman her synnes for her fayeth & her repentance, wherby he shewed his godheed to the pharisee ẏ toke hym but as an holy man:

S. Augustine in the exposition of the. xlv. Psalme

Apoca. xix. and xxii.

Lu. vii.

for

for onely God forgyueth synne, We red also that Mary the suster of Martha dyd anoynte hys feete, and dryed them with the heare of her heed, which honoure Christe refused not. But neyther we can fynd in scrypture that such godly honour hath bene done to man as man, nor we red not in any hystoryes, that chrysten prynces haue receyued suche honorynges. Christen prynces be cõtent to se theyr subiectes knele vnto them: & yf they suffer them to kysse theyr hãdes it is the most worldly honour which they suffer to be done to them, But Christ offered his feet being bare to be washed wyth teares & to be kysled. For he sayde to the pharisee that wondered why he suffered a synfull woman to drawe so nere vnto hym, that all be it he had made hym a good dyner, yet the synful woman had done more then he. For he had not gyuen hym water to washe hys fete, but she sens he entred into his house, had not ceased to washe his feet with her teares. The fete be washed to no man but when they be naked, so that it appeareth, that Christes feet than washed with teares and kysled, were bare. But thys bisshoppe offereth hys feete to be kysled, shode with hys shoes on. Agayne we rede that Cornelius the captayne of the Italian bande, submytted hymselfe to Peter, and much honored hym. But I praye you dyd sayntPeter (whose successour the Romayn bishop saith he is) suffer him? no truly, but forthwith he toke him vp, and bad him ryse, sayeng: I am a mã as thou arte. Thus ye se that mortall men admyttynge suche worshyp, clymme aboue ỹ heauely cloudes, that is, aboue the true Apostles sente in to the worlde by Christe, to water the earthly and carnall

Joh. xii.

Act, x.

hartes of men by their heuenly doctrine of the worde of God. And that by the same all men oughte to be
1.Pet.ii obediente to the gouerners of the worlde, as to emperours, kynges, & princes of all sortes, doth sayntc Peter playnly teache vs sayeg: Be ye subiect to euery humane creature for gods sake, whether it be the kynge as chiefe heade: or deputies, as sent of hym for the punishemente of euyl doers, and praise of good doers for so is the wyll of God. Loo ye se that Peter
Rom.xiii hymselfe woll that all worldely princes be obeyed as ministers of God. And accordyng to this, sayntc Paul sayeth: Euery soule be subiecte to the high powers, for the hygh powers be of God. And who so do resyst power, resyst the ordenaunce of God, & purchase ther by to them selues damnatiõ, for the hygh powers be the ministers of God for to succour and praise well doers, the ministers of God to punyshe euyll doers, and the ministers of God to do iustice to all men, for which cause they receyue tribute. And lest men shuld forgette theyr duetie of obedience to theyr princes, it is thryse repeted, that they be the ministers of god. Wherfore to them must all men obey, Apostles, preachers, archbyshops, byshops, & prestes. So that the byshoppe of Rome doth owe to his soueraygne lyke
Agatho subiectiõ, as the other byshops owe to theyr princes. And this moued Agatho byshop of Rome after hys
Vitalianus. S. Gregorie, and S. Ambrose. election to sende to the emperour then beynge at Cõstantinople, to haue hys election alowed, before he wolde be consecrate, after ỹ olde custome at that time vsed. And another byshop of Rome called Vitalianus dyd the same, as sayntc Gregory & Ambrose had done before them. So ye se that the byshop of Rome

at

at that tyme folowed the doctrine of saint Peter and
Paule lefte vnto them, to be subiectes, and to obey
theyr prynces. The gospell also teacheth vs howe the
apostles fell at variaunce amonge them selues, who
shulde be aboue other. Which varyaunce Chryst dis- Lu.xxii
cussed, sayenge. The kynges of people haue dominiõ
ouer them, and those that haue power ouer them be
called gracious Lordes. But so it shal not be amõge
you, but who soeuer amõg you is the greater shalbe
as the yonger: and he that is chyef shalbe as a minis-
ter. For who is hygher, he that sitteth at the table or
he that serueth? is not he that serueth? But I am a
monge you as he that serueth. And ye be those that
haue abyden with me in my temptations. And I or-
deyne for you as my father hathe ordeyned for me a
kyngdome, that ye shal eate and drynke at my bourd
in my kyngdome, and shall sytte vpon seates, iud-
gyng the.xii. tribes of Israel. Here we se (good christē
people) that Chryst wolde haue the meekest and moost
humble to be chiefe in his flocke, euen as Chryste by
exemple had washed his apostles fete the same night
a lytle before. And so it appeareth well that he wolde
not leaue among his Apostles a worldly kyngdome
but that he ordened for them a heauenly kyngdome
to regne with hym in heuen, and to sytte with hym
in iudgement to iudge the.xii tribes of Israell, that
is to saye by therexemple of theyr fayeth, to condemne
the infidelitie of the Jues, that wolde not beleue in
hym, but shamefully put hym to death. So that her-
by is proued playnly, that Chryst left his disciples no
such worldly kyngdom here in earth as to haue pryn
ces vnder them. A lyke stryfe of soueraynte is red

what it is to iuge the xii. tribes of Israell.

Mat. xx. Mat. x. in Mathewe and Marke, & by lyke wordes alloyed that mekenes and not ſouerayntie ſhulde be regarded amonge them, for the apoſtles before the commynge of the holy gooſt, after the reſurrection, euen Actu. i. at the tyme of Chriſtes aſcenciõ, aſked hym whether he wolde reſtore agayne the worldely kyngdome of Iſrael, for which at that tyme they dyd loke, as Cleophas ſayd vnto Chriſt apperyng to hym and his fe Luke. xxiiii. lowe goynge to Emaus. We truſted that he was the man that ſhulde haue redemed Iſrael. And yet vnto this daye the Iues loke for theyr Meſſias to come and reygne amonge them by a worldly kaſhyon in Ieruſalem, as Dauid dyd. But ſurely Chriſt left his diſciples no ſuche kyngdome, but ſayde it ſhulde not be ſo amonge them as it was among the princes Luc. xx. of the worlde. And though Chriſt ſayde after his reſurrection: All power is gyuen me in heauen & earth Math. xxviii. (ſo that both in his godheed and manheed he had all power gyuen hym as man, whiche from the begynnyng he euer had as the ſonne of God, with god his father) yet he neuer chaunged the auctorite of worldly princes, but commaũded them to be obeyed, as before his incarnation. For when the Iues aſked hym Tribute due to princes. whether they ſhulde paye tribute to Ceſar or no, he bad them, gyue to Ceſar thoſe thynges that be his, & to god thoſe that be his, ſignifieng, that tribute was due to Ceſar, and that theyr ſoules were due to God Yea Chriſt hym ſelfe bad Peter pay tribute for him Math. xvii. and his diſciples, when it was demaunded of hym. Chriſt as man wolde not chaunge the order of obeyſaunce to worldly princes, whiche he as God had ordeyned before his incarnation. Now that Chriſt him

Chriſte

ſelfe

selfe wold not raygne in earth, appereth by this, that where, after he had fed fyue thousande Jues with fyue barley loues and two fyshes, a the Jues wolde haue taken and made hym kyng: he fled from them. himselfe payde tribute. Joh.vi.

For the kyngdō that he came to serche for here, was not a worldly kyngdome, but an heuenly and spiritual, that is to say, to reigne spiritually by grace and fayth in the hartes of al faythful people, and to turne al people and nacions, which at his commyng were carnall, and lyued after the lustes of the flesche, to be spirituall, and to lyue after the spirite. Of this heuēly kyngdome Jhon Baptist in wyldernes preached oft to ꝑ Jues, sayeng: Repēt you, for ꝑ kyngdome of heuē is at hāde. And after saynt Johns death Christ purposynge to shewe hym selfe to the worlde, begāne his preachynge lyke wyse. This is playnly expressed in the parable where the kyngdome of heuen is lyked to a man that sowed good seede in his felde, and after whyles he slepte, his enemy dyd sowe tares, for Christe expounynge that parable sayeth. The good seede be the chyldren of the kyngdome, so ye se the kyngdome ꝑ Christ seketh here is a spirituall kyngdome. Furthermore Christ sayd to Pilate: My kyngdome is not of this worlde, wherfore those that go aboute to make of Christes spirituall kyngdome a worldly kyngdome fall into the errour of some heritikes which loke that Christe after the daye of iudgement shall reygne with all his sayntes here in earth carnally in Jerusalem. So, good people, ye se that Christe lefte worldly kyngdomes to princes of the worlde, but he betoke the preachynge of this heauenly kyngdome to his Apostles, gyuyng them lyke

Mat.iii. Mat.xiii Jo.xviii

commissiō to preache the same throughe all the worlde
Mayth. xxviii. sayenge: Go ye forthe and teache all nations baptysynge them in the name of the father, sonne, and holy goost, teachyng them to kepe all that I haue com-
Joh. xx. maunded you. Also the euenynge after his resurrection he sayd: As my father hath sent me, I sende you And after he had so sayde, he brethed vpon them, sayenge. Whose synnes so euer ye shall forgyue be
Mayth. xviii. forgyuen, and whose synnes ye shall holde styll be holden styll. And lykewise he sayde to them all before his death. What soeuer ye shal bynde vpō earth shal be bounde in heauen, and what soeuer ye shall loose
An obiection. vpon earth shal be loosed in heuen. Nowe this power he gaue to them al alyke. But here summe bysshop of Rome stepped in, and sayeth: Peter had authoritie gyuen hym aboute the residue of the Apostles, for
Mat. xvi Christe sayde to hym: Thou arte Peter, and vpon this rocke I shall buylde my churche, & I shall gyue to the the keyes of the kyngdome of heuen, and what soeuer thou shalte bynde on earth, shall be bounde in heuen. This sayd Christ, And sayng Peter is buryed at Rome, whose successour I am, and oughte to rule the churche as Peter dyd, and to be porter at heauen gates, as Peter was. Also Christ sayde to Peter:
Joh. xx. Fede my shepe, whiche wordes he spake to hym only so that hereby he had authoritie ouer all that be of Christes flocke & I as his successour haue the same. Wherfore who so wyll not obey me, kynge or pryncs I wyll curse hym and deprtue hym his kyngdom or seygnorie, for all power is gyuen me that Christ had for I am his vicare generall, as Peter was here in earth ouer all, and none but I as Christ is in heuen.

This

This londe obiection is made by certayne Romayne
bishops & by their adherentes. But if they wold take
those places after the vyght sense, as not only the A-
postles them selues taught vs, but also all the auncy
ent and mooste holy Doctours do exponne them, the
worlde shulde be more at quietnesse then it is, where
now by wronge interpretatyon, the scripture is ouer
whelmed, & an other Gospell preached then euer the
Apostles preached, so that thoughe an angell came
from heauen, and wolde tell vs such new exposicions
of those places, as be now of some made, to turne the
wordes spoken for spirituall authoritie of preachyng
the word of God and ministring of the sacramentes,
to a worldly authoritie, we ought to refuse him. But
to open the true meaning of the scriptures aforesayd
it is to be marked, that Chryste asked his disciples,
whome men sayde he was. Wherunto after answere
gyuen by them diuersly, Chryste asked them. Whom
do ye saye I am? Then Peter aunswered for them al
(for of all them this questiō was asked) as he was al
wayes ready to make answere. Thou art Chryst the
sonne of the lyuynge God. To whom Jesus aunswe-
red. Blessed art thou Symon the sonne of Jona, for
flesshe and blonde hathe not disclosed this vnto the,
but my father in heuen. And agayne I say vnto the
Thou art Peter, and vpon this rocke, I shal buylde
my churche, and the gates of hell shall not preuayle
agaynste it, that is to say, vpon this rocke of thy con
fessyon which thou hast made of me, to be the sone of
God I shal establyshe and buylde my churche.

Gal.i.

Mat. xvi

Super hanc pe tram.

For this confessyon conteyneth the hole summe of
oure fayth and saluation. This confessyon fyrst was

spoken

spoke by the mouth of Peter, for of al ȳ. xii. Apostles that Christ chase to preache his worde, he was the fyrst that with his mouthe uttered that confessyon and knowlegynge, wherby al christen men muste be
Rom. x. saued. as witnesseth also saynte Paule, sayeng: The
Deu. xxx. worde of fayth ȳ we preache is at hande in thy mouth and in thyne harte, for yf thou confesse w̄ thy mouth
☞ our Lorde Jesus, & with thy harte byleue that God raysed hym from death to lyke, thou shalte be saued.
The wordes of Chrysostom Upon this fyrst confessyō of Peter ȳ churche is buyl ded: As Chrysostome expouneth that place sayenge, Not vpon the persone of Peter, but vpon the fayth Christ buylded ȳ church, And what is ȳ fayth? This
The consente of all the olde doctours. Thou art Christ the sonne of the liuing God. What is it to saye: Upon this rocke, that is, vpon this confessyon of Peter with this sayenge of Chrysostome, all auncient Doctours do agre. For yf we shulde expoune that place thus, ȳ the church is buylded vpon the persone of Peter: we shulde lay an other founda
i Cor. iii tyon of the church: then Christ, whiche is directly a gaynst saynte Paule, who sayeth that no man maye put any other fundation, but is put already, Christ Jesu, and therfore that exposition shulde of the trini tie make a quaternitie, and put a fourth persone be sydes the trinitie to be the fundatyon of the churche. And no doubt this fyrst confessyon of Peter by fayth is the preeminence that saynte Peter hadde before the other, spoken of in the Gospell, where in recey-
Mat. x. tyng the names of the, xii. Apostles chosen by Christ it is writen. The fyrst is Symon Peter, For he fyrste cōfessed the fayth that all men must be saued by. For who so doth agre w̄ Peter in his sayd fyrste confessy-

on

on, ſhalbe ſaued, and who ſo doth not agre with that confeſſion, ſhalbe damned. But where he is called by many auctient and holy interpretours of the ſcripture for his faith, ſometyme the chiefe of the Apoſtles, ſometyme the mouth of the apoſtles, ſomtime the prince of the Apoſtles, ſomtyme preſident of the hole churche, al theſe honorable names be gyuen hym for his forſayde fyrſt confeſſion, wherin al our fayth is conteyned, and bycauſe he was of al the apoſtles moſt hot in fayth, and feared not being in great tẽpeſte on the ſee to com vpon chriſtes worde out of the ſhip, and go to hym vpon ỹ water being in great rage, which dede declared his faith to be marueyloully ſtrong in chriſt. The greatnes alſo of his faith was declareth when the Jewes in ỹ beginning withſtode thapoſtles, preaching ỹ faith of Chriſt. For then Peter was euer moſt redy to defende againſt ỹ aduerſaries of it, ſpeakyng for them all vnto the people, for the feruent loue he bare to Chriſte. But as Peter was moſt feruent in fayth: ſo was Paule moſt feruẽt in zele both to winne the Jues to Chriſt (deſyryng the ſaluation of his coũtreye, and wyſhyng hymſelfe in maner to haue bene ſeparate from Chriſte, ſo that they myght haue bene ſaued therby) & alſo to winne al ỹ gẽtyls & other nations to Chriſt, as he hymſelfe teſtifieth, who is weake and I am not weake with him? who is offẽded and I am not offended with him? And as Paul was feruẽt in zeal ſo was John the Euãgeliſt moſt excellẽt in innocencie and in charitie, wherunto he chefly exhorteth al mẽ. And al ỹ other apoſtles had theyr ſpecial giftes ouerfly gyuen them. And as Chriſt is called ỹ fyrſte frute of thoſe that roſe from death to lyfe: ſo is Peter

why Peter is called the chief and prince of the Apoſtles.

Act ij. iij. iiij.

The feruẽt zeale of Paule

Ro. ix.

ij. Co. xi.

John Euãgeliſt.

i. Co. xv

called the fyrste in fayth, for he fyrst with his mouth
Gala.ij. confessed it. Now that Peter shulde not haue a rule
aboue al other Apostles in al places, Paule plainly
The Apostleshyp of the gētyls was gyuen to Paule. sheweth where he sayeth, that as the Apostleshyp of
the Jewes was gyuen by Christ to Peter, so was the
apostleship of the gentyls gyuen to me among the gē
tils, so that there they diuided them selues asonder
that Peter, James, & John shuld go preache ꝑ fayth
to the Jues: & Paule and Barnabas to the gentiles.
Where it appeareth that Paule knewe no primacye
of Peter, cōcerning people or places but amonge the
Jues. For which cause Peter dessembled in Antioche
to eat of ꝑ gentiles meates, when ꝑ Jewes cam thy-
Paule withstod Peter. ther, leste he shulde offend his flocke of ꝑ Jues com
mitted to hym, in which mater Paule defendyng the
libertie of meates that he had preached to ꝑ gentyles
withstode hym. And Ambrose expoundyng the place
sayeth: The primacie of the Jues was gyuen chefly
to Peter, al be it James and John were ioyned with
him as ꝑ primacie of the gētyls was gyuen to Paul,
al be it Barnabas was ioyned with hym. Also that
Peter himselfe knew no such souerayntie ouer al peo
ple and places gyuen vnto hym, it appeareth plainly
Actu.x. wher after the commyng of the holy goost, he beyng
at Joppa, and sent for by Cornelius to come to hym
beyng in Cesaria, durst not go to hym without a vi-
sion of a shete letten downe from heuen, conteynyng
all maner of beastes, and fowles wherof he was byd-
den eat and counte not those meates vncleane that
God hath purged. which visiō opened vnto him that
he shuld not refuse the gentiles, whom the Jues dyd
abhorre as vncleane. But yf he had knowne his com

mission

mission to be ouer al, he shulde not haue neded suche vision, but he him selfe vnderstode it not so large or aboue the other. But he remembred well, that Christ had them begynne fyrste at Jerusalem to preache to the Jues, as he dyd. And after his returne to Jerusalem agayne from Cesarea, he made a greate excuse to the Jues of his flocke offended with his goynge thyther, so it appeareth that Peter hym selfe agreeth with saynt Paule, that his commission and authorite was amonge the Jues, as Paules was amonge the gentyls. And that all the apostles had lyke authoritie, it appeareth by saynte Paule, where he sayeth. Nowe ye be not gestes and straungers, but felowe citesins with the saintes and of the houshold of God buylded vpon the foundacyon of the Apostles and prophetes, Christ beyng the corner stone wheron euerye buyldynge buylded groweth to be a holye temple in oure Lorde. Here he sayeth that they be buylded not vpon the foundacion of Peter onely, but vppon the foundacion of the Apostles, so that all they be in the foundacion set vpon Christ the very rocke wherupon the hole chyrche standeth. Lykewyse in the Apocalypse it is wrytten, that the wall of heuenly Jerusalem the citye of almyghtye God, whiche is the chyrche Christes spouse hath .xii. foundacyons, and in them the names of the .xii. apostles written so that the name of Peter is not there written onely for surely the .xii apostles through all the world (as well as Peter) preched Christ to be the sonne of God, who no doubte is the very rocke wherupon all oure fayth is founded. S. Cyprian also saith in his boke of the simplicitie of prelates, ẏ all the apostles had egal power

Lu.xxiiii

Actu.xi.

Al the apostles had lyke dignitie.

Ephe.ii.

Apo.xxi.

S. Cyprian wytnesseth

that the Apoſtles had lyke authoritie.

and dignitie gyuen them by Chriſte. And bycauſe all ſhulde preache one thynge, therfore the begynnynge therof was fyrſt by one, whiche was Peter, who confeſſed for them all, that Chriſte was the ſonne of the lyuynge God, ſayenge further, that in the chyrche there is one offyce of all byſhops, wherof euery man hath a parte alloted hooly vnto hym. Nowe yf the byſhop of Rome maye medle ouer all where he wyll: then euery one hath not hooly his part, for the biſhop of Rome maye meddele in his parte with hym. And where Chriſte ſayde he wolde gyue Peter the keyes of heauen, that was ſayde to hym, not for hym ſelfe onely, but for the hole chyrche, whiche confeſſyng the faythe that he dyd, ſhulde haue the keyes of heauen as well as he, as ſaynt Auguſtyne ſayeth expounyng the goſpell of Jhon in the fyfty treatye.

Joh. xxi.

The expoſition of Cyrillus.

Now as concernyng the authoritie of the laſt chapter of Jhon, where Chriſt ſayd thryſe to Peter. Fede my ſhepe, after he had confeſſed to loue Chriſt, thryſe aſked: that place is (as Cyrillus ſayeth expouninge the ſame) thus to be vnderſtande, that bycauſe Peter had thryſe denyed Chriſte, wherby he thoughte hym ſelfe he had loſt his apoſtleſhyp, Chriſte to comforte hym agayne, and to reſtore hym to his offyce, that he had loſt, aſked hym thryſe, whether he loued hym, and ſo reſtored hym agayn to his office (whiche els he durſte nat haue preſumed vnto) ſayenge to hym: Fede my ſhepe. With whiche expoſicion the auncient and holy expoſitours of ỹ place do agree. Wherfore to ſaye, that thoſe wordes were ſpokene oneiye to Peter, wherby he oughte to haue a preeminence aboue other, is cõtrary to ſcripture. Alſo ſaint Paule

ſayde

sayde to all the bysshops assembled at Mylete: Take
hede to youre selues, and to all youre flocke in which Act.xx.
the holy goost hath put you to gouerne his chyrche,
whiche worde (gouerne) is in the Greke the same
worde that Chryste spake to Peter, and dothe sig- What pas
nifye to fede and gouerne the shepe, as the shepe- cere is.
herde oughte to do, so that Paule declareth hereby,
that the holye goostе hath ordeyned all bysshops to
fede theyr flocke as saynte Peter was byddene do.
S. Peter also hym selfe sayeth. Yea that be prestes, 1.Pet.v.
fede the flocke of God amonge you, whiche worde
there spokene to all prestes is the same worde that
Chryst spake to Peter. So it appeareth playnlye by
scryptures aforesayde compared togythere, that ney-
ther of the sayde places do proue that Peter had po-
wer gyuen by Chryste ouer all the other, that they
shuld be vnder hym: and yet his primacie that he first
of all the Apostles confessed oure fayth (with whiche
confession all the apostles dyd consente, and preached
the same) standeth styll, and all that wyll be saued
must folowe that lesson that he fyrst taught vs to con
fesse. Thus the bysshoppe of Romes power ouer all
which he wold proue by those places wronge alleged
for his purpose, vtterly qualeth, and is not proued.
Beſydes this, when a certayne legate to the bysshop Fauſtus
of Rome alleged in the .vi. counsell Carthaginense the bi-
that the bysshop of Rome ought to haue the orde- shope of
ynge of all great matters in all places by his su- Rome at
preme authoritie, he alleged no scripture for hym, turneye
(for at that tyme no scripture was thought to make could al
for it) but he alleged vntruely the fyrst generall coun leg no
sell Nicene to make for that purpose, and after the scripture
for his
mayster.

boke was brought forth and no ſuche artycle founde in it, but the contrarye: yet the counſell at that tyme ſent to conſtantinople, Alexādria, and Antioche, wher the patriarchall ſees were, to haue the true coppe of the counſell Nicene, whiche was ſent vnto them, and alſo from Rome, whyther they ſent alſo for that purpoſe. And after they founde no ſuche artycle in it: but in the fyft chapter therof, the contrary: that al cauſes eccleſiaſticall, ſhulde eythere be determyned within the dioceſe, or els yf any were greued, thā to appeale to the counſell prouincial, and there the matter to take full ende, ſo that for no ſuche cauſes, men ſhulde go out of theyr prouince, the hole counſell Cartaginenſe wrote to Celeſtine at that tyme beynge byſſhop of Rome, that ſythens the counſell Nicene had no ſuche artycle in it as was vntruely alleged by hys legate but the contrary, they deſyred him he wolde abſteyne after to make any more ſuch demaūde, denouncing vnto hym that they wolde not ſuffer any cauſe great or ſmall to be brought by appeale out of theyr countrey, and theruppon made a lawe, that no man ſhulde appeale out of the countreye of Aphrike vpon payne to be denounced accurſed. wherwith the ſayd byſſhop of Rome euer after held him content, & made no more buſynes with them, ſeynge he had nought to ſaye to hym ſelfe to the contrary. And at this counſell amonge others Sayne Auguſtine was preſent, and ſubſcribed the ſame, whiche he wolde not haue done had he knowen or taken any parte of the Goſpell or of the ſcripture to be contrarie. It was alſo determined in the ſayde counſell Nicene, that in the Eaſt partes the biſhop of Antioche ſhuld be chiefe, in

A lawe that no mā ſhuld appeale to Rome

S. Auguſtine.

Metropolitans

Egipte

Egypte the bysshop of Alexandria, aboute Rome the bysshop of Rome, and lykewyse in other countreys that ỹ metropolitans shulde haue theyr preeminence, so that the bysshop of Rome neuer had medlynge in those countreys. And in the same counsel the bysshop of Jerusalem (whiche citie before had ben destroyed) was restored to his olde prerogatyue to be the chiefe in Palestyne and the countreye of Jurie, whiche chyefe of Jerusalem, yt places shulde be regarded shulde be the chyefe, for there was wrought and fulfylled the mysterye of our redempcion, and Chryst hymselfe the euerlastynge worde and sonne of God there preached in persone, and after his ascencyon all the Apostles and disciples, and sayne Paule also preached there in persone. The hole .xii. Apostles began fyrst there, as Chryste commaunded, to haue the sayenge of Esaye the prophete fulfylled, where he sayeth: The lawe shall go forth out of Syon and the worde of God out of Jerusalem. Which place sayne Jerome there expounyng sayeth, that the chyrch fyrst founded at Jerusalem dyd sowe abrode al other chyrches of the worlde. And at that tyme, and a good season after, Rome had not herde tell of Chryste, so that the chyrche of Rome muste nedes confesse, that they came out of Jerusalem, whiche was her mother as she was to all other chyrches, as Esay had prophecied. Now syth the purpose & ambytious obiection of the bysshop of Rome is clerely auoided let vs returne to our purpose to declare what commission was gyue by Chryst to his Apostles. We shewed before that he bad them preache and teache to all men all thynges

Esa.ij.

Hieronymus.

what cõmission was gyuen by Chryst to his Apostles.

that

that he had commaunded them, and he sheweth them
Mat.x. howe to enter theyr charge, sayeng: Into what house
Luk.x. or place so euer ye shall enter, fyrst saye: Peace be to this house, and yf the chylde of peace be there, he shal receyue you, and yf they wyl not receyue you: then go forth out of the house or citie, and shake of the dust of your shoes against the in witnesse of your labour. For Sodom and Gomore shalbe in better case at the daye of iudgemente then they. And as Christe commaunded them to make theyr enter wythe mencyon of peace: so dyd he hymselfe after his resurrection, appearing to his disciples the euening nexte after when the doores where shutte, sayenge to them: Peace be with you. And the Apostles in theyr Epistles, do begyn with desiring grace and peace to be with them to
Joh.xiij. whome they wryte. Christ furthermore sayth: By this shal al men knowe, that ye be my disciples yf ye loue eche other. For where charitie is, there can be noo debate but all peace: and where it lacketh discorde doth ensue. Christ sayd also to his Apostles in the.ix.
Marc.ix chapter of Marke: Haue peace amonge you. Also it is wrytten to the Hebrues. Folowe peace with al men
Heb.xij. and holynes, without whiche no man shall se God. And to the Romanes he sayeth: as much as is in you
Ro.xij. haue peace with all men. Also anone after he sayth: The kingedom of God is iustice and peace and ioye in the holye goost. Moreouer Christe when he shulde go out of this worlde lefte to his disciples peace, so that peace and charitie ought to be among al christen men, and who so preacheth not peace but debate, commeth not from Christ but frome Satan But nowe the byshop of Rome bycause he can no lenger in this

realme

realme enioye his vsurped power in al thinges (as he was wonte to do) and sucke out of this realme yearlye innumerable sommes of mony to the greate damage of the same: beynge moued and fylled with furious wrathe and pestilēt malice goth about to stirre all Christē nations that wyl gyue eare to his diuelish inchauntementes, to moue warre against vs: giuing our countrey in praye to al those that by his deuelish settynge on wyll inuade it, whiche fewe wordes to gyue it in praye, how great mischefe they conteyne I shall declare to the thou true Englyshe man. Fyrste to make this realme a pray to all venturers, al spoylers, all snaphanses, all forlonehopes, al cormeraunts al rauenours of the worlde that wyll enuade it, is to saye, thou possessioner of any landes of this realme of what degre so euer thou be from the highest to the lowest shalt be slayne & destroyed, & thy landes taken from the by those that wyll haue all for them selues. And thou mayst be sure to be slayne, for they wyll not suffer the nor none of thy progeny to lyue for to make any clayme afterwarde, or to be reuenged, for that were theyr vnsuertye. Thy wyfe shall be abused before thy face, thy doughtere lykewyse deflowred in thy syght, thy children slayne before thine eyes, thyne house spoyled, thy cattell dryuen awaye and solde before thy vysage, thy plate, thy money by force takene from the, all thy goodes wherin thou hast any delyte or haddest gathered for thy children, rauened, broken, and delt away in thy presence, that euery rauenoure may haue his share. Thou marchaunt art sure to be slayne for ẏ hast either money or ware, or both, which they serch for. Thou byshoppe or prest, what so euer

To gyue in praye what it is.

thou be shalt neuer escape, bycause ye woldest not take the byshope of Romes parte, and rebell agaynste God and thy prince as he doth. If thou shalte flee and escape for a seasone, what so euer thou be, thou shalte se and here of so moche miserie and abhomination that thou shalte iudge them happy that be deade before. For thou mayst be sure, thou shalte not at length escape. For trulye to take the hole realme in praye, is to kyll the hoole people, and to take the place for them selues, as no doubte they wyll do yf they can. But for all this thou Englyshe man take courage vnto the, and be nothynge afrayed. Thou hast God on thy syde, which hath gyuen this realme to the generation of Englyshe men, to euery man in his degre, after the lawes of the same, thou haste a noble victorious and vertuous King hardy as a lion who wyl not suffre the to be so deuoured by such wild beastes, only take a stedfast harte vnto the and mystrust not God, but trust surely in him, and no doubt the destruction intended agaynst the shal fal on their owne neckes that intende it. And feare not, though the deuyll and his disciples be agaynste the, for God thy protectour is stronger then he and they, and shall by his grace gyue hym and them a falle. And to shew vnto the, that God is on thy syde, consyder that it is
Prou. vi writen in the boke of the prouerbes, that amōg many crymes there rehersed that God hateth: chieflye he doth abhorre those persones that sowe discorde amōg theyr brethren, for al we christen men, be brethren vnder oure heanenly father. Also it is wryten in the gospel of Jhon, that those that styre men to mourder be
Joh. viii chyldren of the deuyl which was from the beginning

of

of mankynde a murtherer, and broughte Adam to
synne, and therby to deathe, euen as the Jues his
childzen styrred the people to put Chriſte to deathe.
Paule also wrytyng to the Romaynes warneth them Ro.xvi.
to beware of those that make diſcencion and debate
among them againſt the doctrine that he had taught
them, and byddeth vs eſchue theyr companye. And
herein the holye gooſte wrought in Paule, for these
many yeres past, lytel warre hath ben in these parties
of chriſtendome, but the byſhope of Rome hathe ben
eyther a styrrer, or a nourysher of it, but very seldom
any pacifier, onles it were for his owne ambition or
profyte. Wherfore good chriſten people for asmoche i.Cor.xiiii.
as God is not God of diſcencion, but of peace, who
cõmaundeth by his worde peace alwaies to be kepte,
we are sure that all those that go aboute to breake
peace betwene reames, and to bringe them to warre,
are the chyldrẽ of the deuyll, what holy names so euer
they pretende to cloke theyr peſtilente malice with,
which clokyng vnder hypocriſie no doubte is double
dyuelyſhnes, and of Chriſte moſt abhorred, bycauſe
vnder his bleſſed name they playe the deuyls parte.
And therfore syth Chriſt is on oure syde agaynſt thẽ,
lette vs not feare them all, but puttynge oure confi-
dence in almyghty God, and cleauyng faſt to the kin-
ges maieſtie oure ſupreme head immediately vnder
Chriſt of this churche of Englande, as faythful ſub-
iectes by Gods lawe ought to do (though they go a-
bout to styrre Gog, and Magog, and al þ rauenors of
the world againſt vs) we truſt in god verely they ſhal
haue ſuch an ouerthrowe, as is prophecied by Ezechi Ezech.
el, againſt Gog & Magog going about to deſtroy the xxxix.

people of God whom the people of god shall so vanquish and ouerthrowe on the mountaynes of Israel, that none of them all shall eshape, but theyr carcases there shall lye to be deuoured by kytes and crowes and byrdes of the ayre. These thynges be spoken good christen people agaynst certayne byshoppes of Rome and theyr adherentes, not for any malice or hatred of theyr personnes, but to the intent ye shulde esteme them none otherwyse then the scripture of God, then the generall counseyles, then the holy doctoures of the churche wolde haue you to esteme and thynke
l.xl.iiij. bothe of them and of theyr authoritie. Wherfore let vs not folowe suche theyr doctrine as is the doctrine of deuyls, but accordyng to the counsell of this true Apostle of God let vs not refuse the greate fauoure and grace whiche god hath vouchesaued to shewe vs in this acceptable tyme, which no doubte is the tyme of helth and saluation, to as many as wyll imbrace and receyue the most comfortable Gospell and glad tidinges of our sauiour Jesu Christ, which Gospel in case we wyl beleue with an ernest repentaunce of our former life, folowinge not the doctrine of these false prophetes and deceiuoures of the people, but the doctrine of this blessed Apostle Paule and his exemple described vnto vs in this Epistle, no doubte we shall be the chosen chyldren of God and inheritours of the heuenly kingdom through Christe our Lorde. To whome with the father and holy goost be giuen all honour, prayse and thankes

AMEN.

The

¶ The gospel on the fyrst sonday in lent.

The fourth Chapiter of Mathewe.

The Argument.

☞ Chryst after he had fasted fourty dayes is tempted of the deuyll.

IEsus was led awaye of the spirite in to wylder-
nesse to be tempted of the deuyll. And whenne
he had fasted fourty dayes and fourty nyghtes, he
was at laste an hungred. And when the tempter
came to hym he sayde, yf thou be the sonne of
God, commaunde that these stones be made breed.
But he answered and sayde, it is wryten, man shall
not lyue by breade onelye, but by euerye worde that
procedeth oute of the mouthe of God. Then the
deuyll taketh hym vp in to the holy cittie and setteth
him on a pinacle of the temple, and sayth vnto him,
yf thou be the sonne of God caste thy selfe downe
headlynge. For it is wryttene, he shall gyue his an-
gelles charge ouer the, and with theyr handes they
shall holde the vp, leest at any tyme thou dashe thy
fote agaynst a stone. And Jesus sayde to hym, it is
wrytten agaynne. Thou shalte not tempte the Lorde
thy God. Agayne, the deuyll taketh hym vp in to
an exceedyng hyghe mountayne, and sheweth hym all
the kyngedomes of the worlde and the glorie of
them, and sayeth vnto hym, all these wyl I gyue the
yf thou wylt fall downe, and worshyppe me. Then
sayd Jesus vnto him, auoyde Satan. For it is writ-
ten. Thou shalte worshyp the Lorde thy God, and

Ductus est Jesus in deser-
tum a spi
ritu vt tē
tarretur a
diabolo.

Deu.viii

Psa.xcii.

Deu.vi.

Deut.vi.
and.x.

hym only ſhalt ꝙ ſeruc. Then the deuyl leaueth hym, and behold the angels came, & mynyſtred vnto hym.

The ſermon vpon this Goſpell.

GOod chriſten people in this Goſpell is ſhewed fyrſt, howe Chriſt was led a parte in to wyldernelſe of the holy gooſt, and was tempted of the deuyl and howe valyantly he vaynquyſhed and trode hym vnder foote. Nowe yf we wyll beholde this hole thinge with the eyes of our fayth, no doubte we ſhall fynde, that Chriſte ſuffred, and dyd all theſe thynges not for his owne ſake, but for our ſakes. For nothing eyther great or ſmale was euer done of Chriſte, but it ſerued and perteined to oure profyte, weale, and commoditie. His temptation, his faſtyng, victory, yea his crucifyeng, his paſſion, and deathe, were al togyther for our cauſe, as he declareth and recordeth hymſelfe, that he cam to miniſtre, to ſerue, to wayte vppon, and not to be miniſtred vnto, not to be ſerued, nor tended vpon. Wherfore euen in this place is Chriſte to be catched holde vpon as a ſinguler gyfte, for aſmoche as he was gyuen altogyther of the father vnto oure profite with all that euer he dyd. Yea & furthermore he ought to be ſet before our eyes as a preſident and exemple, to the intent we alſo ſhuld take vpon vs our croſſe and folowe his ſteppes. For as Peter witneſſeth, Chriſte ſuffred for vs and was gyuen vs for exemple, that we ſhuld enſue his ſteppes. And when ye heare that he was led of the holy gooſt in to wildernes to be tẽpted of the deuyl, ye ſhal lerne hereby, that vnto ſuche as be godly perſones all aduerſitie that chaunce vnto them and all temptations, be ſent vnto them by the holy gooſt and by the proper wyl of God,

Chriſtes temptation is oure victorie.

Luk. xxi.

Mat. xx.

1. Pet. ij.

to the

to the entente they shulde learne, what suche temptacions in suche tyme layde vppon them, shulde helpe them, and also that they shuld the more feruētly seke and call vpon God for helpe and succoure. For assuredly, when necessitie is layde vpon a man, it styrreth hym moche rather to prayer, lyke as the Prophete sayeth. To the Lorde in my trouble I cryed, and to my crye he gaue eare. Moreouer when ye heare, how mightly Christ ouercame the deuyl, and how by scripture he destroyed and defayted the cursed assautes and snares which he layde for hym: by this ye maye learne that no temptation can any otherwyse be ouercome then by Christ. And in especiall we shall hereby learne that to a christian warriour and souldioure is necessary the weapone of gods worde, yf at any tyme the deuyl shuld assaute hym, lyke as in the Epistle of Paule to the Ephesians it is recorded. For what shal this enemy do, what power shall he haue vppon me, yf in temptation I haue this one worde of our sauioure Christ faithfully fixed and imprinted in my hart Confidite ego vici mundum? That is to saye, be of good chere and shrynke not, for I haue ouercome the worlde. But let vs now se, with what maner temptations the deuyl assayed Christ. Fyrst he tempteth him with the care of the bely, sayeng vnto hym, yf thou be the sonne of God, cōmaunde these stones to be made loues of breade. All byleuers no doubte maye be named the chyldren of God, as in the .vi. chapter of genesis it appeareth. This therfore in effecte the deuyll semed to saye vnto Christe: yf thou arte the chylde of god, why do not god take care for the? why dothe he not ministre vnto the, meate and drincke & such other necessa-

Ps.cxxvi.

Ephe.vi

The care of the belye.

necessaries? what, thinkest thou god hath any thyng to do with the? tary and loke styl while deintie meate flye in to thy mouthe. Thus by this meanes, labored the deuyll to brynge Christ awaye from his truste in god, and to charge him with infidelitie and with vnprofitable care, to se whither he wolde leaue God and make his bely an ydoll. But what doth Christ? he leueth no place at all to suche assautes and engens of the deuyll, but perseuerynge and styckynge styflye in his confidence towardes God, saythe, not in onlye breade shall man lyue, but in euery word that cōmeth out of gods mouth, as who shulde saye, yf breade be at hand vnto vs, I knowe ryght well, that we ought to lyue by breade, but not for the breades sake, but rather for the wordes sake, wherby god hath giuē the power and vertue vnto the bread to abate mans hunger, but yf no breade at all be present, than we ought to lyue by ẏ worde of god and to hang of it. And then yf we haue pure & sure fayth to his worde, this bread can not but come vnto vs, though it must be sente by myracle down from heauen euen as in tymes past the chyldren of Israell were fedde with breade from heauen which they called Manna. Lo, lo deare frendes, in this wyse Christ vanquisheth, destroyeth, and taketh prisoner the deuil for oure cause and profyte, to thintent that if we shal happen to fall into lyke engens and temptations of the deuyl, that vngodlines and infidelitie, shuld not haue the vpper hand vppon vs but that this exēple of Christ with so many promyses which be remedies against ẏ care of the bely being of vs folowed & taken, might vanquysh our gostlye enemy Satan, bynd him, cast him down to the groūd

Deu. viij Non in solo pane viuit. &c.

☞

ps. lxxvij

and

and trede hym vnder fote. Seconde, the deuell wold very fayne haue intysed Christe to tempte god by let tynge hymselfe fall downe from the temple wythout any nede at all, wrestinge scripture for that purpose, by this meanes prouing, whither he might ouercom Christ, which semed in outward apparaunce to be of great simplicitie & to be clothed in shepes garmētes and whyther he myghte moue hym to attempte any thynge agaynst gods word. And here shall ye marke that the deuyl hath mo wayes then one to assault vs sely mortall men and women. He knowethe in what parte we be most weake: and yf in one thynge he happen to fayle of his purpose, he assayeth another way For of our destruction and comdemnation taketh he pleasure. Bycause therfore he could not draw Christ to the care of ẏ bely, he hopeth by this darte to strike him thorow, wher ẇ he wold moue him that he shuld by vayne glorye tempte God. Wherfore he settethe hym vpon the toppe of the tēple, sayeng: Yf thou be the sōne of God, let downe thy selfe, for he hath gyuē a commaūdement vnto his angels ouer the, to take the vp in theyr handes, lest thou shuldeth stomble ẇ thy fete against any stone. But I pray you why doth the deuel ouerskyp that part of the psalme (that they shulde kepe the in thy wayes? Surely bycause it made against his purpose. And therfore christ answereth him. It is wrytē: Thy Lord god thou shalt not tempte. As though he wolde saye, god doth strongly defende his faythful chyldren, neyther doth he leaue them in any destresse. Yea and to his angels hath he gyuen in commaundement to take charge not of me al onlye, but also of all the faythfull and chosen per-

We oughte not to seke our selues peryls.

Ut custodiant te in omnibus viis tuis.

ſons that they may paſſe theyr tourney without any
diſturbance or greſe. But God wyl not therfore that
we ſhulde diſpice the meanes, wherby he helpeth vs
and worketh. Why ſhuld I caſt my ſelfe in to the wa
ter, wher as I haue a brydge or a ſhyp to conuey me
ouer. In lyke maner why ſhulde I here caſt my ſelfe
downe from the temple where as I haue ſtayres to
go downe by? He that loueth paryll ſhal fall in to it.
So Chriſt agayne beareth awaye the victorye in the
Eccl. iii. battayle agaynſt the deuyl & ỹ wyth ſtronge & pythy
obiections taken out of ỹ ſcripture to teache vs how
in lyke maner we ought to war wyth the deuyl. Laſt
of all, the deuell yet ſtinteth not, but goinge on ſtyll
to tẽpte hym, carieth hym vp in to an exceedyng hygh
toppe of a mountayne and ſheweth him al the kyng-
domes and ſeignories of ỹ worlde, ſayenge: All thys
wyll I make the mayſter and Lorde of, yf thou wylt
fal downe & worſhip me. Here (good people) we learn
that the deuel is cleped both lorde and prynce of this
worlde that is to wytte of worldly vanyties, as Chriſt
alſo calleth hym in. ỹ xii. chap. of Jhõ. And moreouer
that as many as cleaue to the vayne and tranſitorie
thinges of thys worlde, and which be drowned therin
and wol not be deade to thys worlde, perteyne not to
what it is to worſhyp Satan. Chriſtes but rather to ỹ deuels kyngdom. For vpõ
what ſoeuer thyng I fyxe my hope, and what ſoeuer
I loue aboue God is properly my Idoll, as yf my
hart be gyuẽ to honour, to pleſure, to ỹ power of this
worlde, ſurely ſuch thinges are my Idols and I wor-
ſhyp the deuyll. Yea yf in outwarde apparaunce I
were a god and iuſt man, and ſo truſted therupõ and
not vpon gods mercy, this ſame ſelfe goodnes were

a de-

a deuyll and an Idoll, whiche thynge Esay the prophete recordeth, saynge. They haue worshypped the workes of theyr handes. And saynt Augustine sayth: My loue is my god. So that to loue the creatures a boue God, what other thynge is it then to worshyp the deuyl? But herken I praye you how hyghly our sauiour Chryste is displeased with suche blasphemye and Idolatry. Auoyd, q he, O Satan, this thy counsayle is in no wise of a godly person to be suffred. For it is wryten that a man must only worshyp God, and serue him. Lo thus the thyrde tyme Chryst ouercame the deuell and chased hym away not w̄ coniuracions & threttz but w̄ scripture euen with the worde of god Wherfore lyke as by Christ al tēptatiōs, syn death ẏ deuyl, & hel must be ouercom of vs, so we ought to be wel fēsed with gods catholyke and true word, wherin by Chryst is reached & delyuered vnto vs helpe and comforte, and onles we be armed with it, doubtles we shal anon straye out of the ryght way and fall into the manifolde snares of the deuyll. from whiche God by Chryste our sauyoure moughte mercy fully protecte and defende vs. To whom be al prayse glory and thankes for euer and euer. Amen.

Esay .ii.

S. austine.

Deu. v.

The epistle on the seconde sonday in lente The fyrste epistle to the Thessalonians & the fourthe chapter.

Thargument.

Second

On the [illegible] sondaye.

☞ In this Epistle doth the apostle exhorte to vs to maynteyne a perpetual purenes and innocency of lyfe.

WE beseche you, brethren, and exhort you by our Lorde Jesus, that ye increace more and more, euē as ye haue receiued of vs, how ye ought to walke and to please god. For ye knowe, what commaunde mentes we gaue you by oure Lorde Jesu. For this is the wyl of god, your holynes, that ye shulde absteyne from fornycacyon, and that euery one of you shulde know how to kepe his vessel in holynes and honour and not in the luste of concupyscence as do the heathen which know not god, that no man expresse and defraude his brother in bargaynynge, bycause oure Lorde is the auenger of al such thynges, as we tolde you before, and testified. For god hathe not called vs vnto vnclennes, but vnto holynes in Christe Jesus our Lorde.

The exhortacyon vpon this Epystle

THe Epistle red in the churche this daye, ryghte deare and welbiloued in oure sauyoure Chryst Jesu, doth admonysh and teache vs all, whiche haue or at the leste waye oughte to haue knowledge of the waye of Justice (whiche is none other thynge then the lawe of the Gospell, euen the lawe of grace) that we do not declyne nor straye abrode neyther on the lefte nor on the ryght syde out of the ryght catholyke trade and pathe that Goddes most hooly worde hathe set forthe vnto vs, but that we shulde contynual-

uually & busely walke by the same. This doon, this forsayde epystle declareth vnto vs, what the wyll of our Lord is. Now as touchyng the fyrst, saynt Paul here wrytyng to the Thessalonians, sayeth: My bre thren, from henceforth we praye and requyre you in Jesu Chryste, that ye encrease more and more, & that ye walke in the waye of trouthe, in the maner as ye haue herde of vs, how ye shulde walke, and to please our Lorde in confyrmynge and fashonynge your selues holly vnto his wyll. Lo deare frendes here may we marke the difference betwene a teacher of the law and a preacher of grace, as this good apostle saynte Paule was. The lawe teachers accordynge to theyr office theraten folke yf they obey the not. But Paule beyng a preacher of grace, louyngly desyreth and exhorteth men to do theyr dewetye. And wyll ye knowe the wyl of oure Lord & Sauyour Jesu Chryst? The wyll of oure Lorde (sayethe saynte Paule) is youre sanctifienge, that is to saye, that you be in hym sanctifyed and holy in suche a sorte, that beynge renewed by the holy gooste, ye walke from hensforth in the pure and holy lawe of god. And for to be hallowed in hym, you must do two thynges. Fyrste ye muste know, how euery man oughte to possesse his vessel in sanctificaciō, honestly & purely wout any fraud gyle or deceyt. For declaracion herof, ye shal vnderstande that we haue two vessels in vs, oure body, whiche is our outwarde vessel, and this we ought to possesse in al purenes not as the gentils and Panyms dyd, in folowyng theyr beastly desyres, and theyr fleshly concupiscences, in commyttynge horrible and abhomynable synnes before god and before the worlde. And

The wyl of God.

i. Cor. xv

i. Cor. i.

here doth this apostle saynt Paule condēne not only syngle fornication and lechery, but also euery vncō-ly vsyng of the lawfull bed, for our wedlockes ought to be cleane & holy. Our soule is our vessell inward-ly which oughte to be a vessell of gostlines, that is to wete, a lodgynge and mancyon of the holye gooste, of faythe, and of all grace. The seconde thynge that must be done of vs for to be allowed in gods syghte, is that no maner persone do cause to be done to his neighbour and to his euen chrysten any displeasures any griefes, or any falshod and vntrouth, in any bu-sines what soeuer it be. And wherfore? Surely by-cause that our Lorde in al these thynges is the reuen ger euen suche one as wyl no doubte take iuste ven-geaūce & pnnishment. For this cause here it is com-maūded vs to haue loue & charite toward our neygh bour as to our selues, & verely this thynge is vnto vs declared also by the law of nature, which byddeth vs do none otherwyse to other, then we oure selues wolde be done vnto. For herein is comprysed ẏ hole law, as also our Sauiour Chryst wytnesseth in ẏ. vii chapter of Matheu. Wherfore goood people accor-dynge to Paules counsayle here, let vs increase eue-ry day more and more in our fayth and loue toward God. For assuredly our fayth, yf it be the ryghte and vnfayned fayth muste nedes grow ẇ dayly increase and not diminishe. It muste I say increase & not de-crease. Let vs folowe the mooste holsome lessons & preceptes of lyfe which saynt Paule exhorteth here the Thessaloniās vnto. But yet ye must here note & vnderstande, that he exhortethe them by oure Lorde Jesu Chryst. So that ye maye verye well see that ẏ

Mat. vii

good

good apostles and preachers of God haue no power nor authoritie to teach any diuers doctrine from the catholicke and right doctrin of Christ. Wherfore let vs take payne and busely indeuoure oure selues, all that we may, that we maye obtayne grace and sanctifycation in our Lorde Jesu Christ, consydering that our lorde God hath not called vs to walke in vncleanlynes, but in purenes, in cleanlines, and sanctificatiō, and thus doyng, we shall haue the frute whiche oure presente Epistle promiseth vnto vs. The whiche thynge graunt vs god the father of heauen with the sonne and holy goost thre persons in dettie. Amen.

¶ The gospell on the seconde sondaye in lente. The. xv. Chapter of Mathewe.

Thargumente.

¶ The woman of Cananee intreateth for her doughter.

Egressus Jesus.

IEsus wente forth and departed into the coastes of Tyre and Sidon, and beholde, a woman of Canaam whiche came out of the same coastes, cryed vnto hym, sayenge, haue mercye on me o Lorde, thou sonne of Dauid. My doughter is piteously vexed wyth a deuyll. But he answered her nothynge at all, and his disciples came, and beseoughte hym sayenge sende her awaye, for she cryeth after vs. But he answered, and sayde, I am not sent but vnto the lost shepe of the house of Israell. Then came she, and worshypped hym, sayenge: Lorde helpe me. He answered and sayde: it is not mete, to take the childrens breade, and to caste it to dogges. She answe-

Nō sum missus nisi ad oues.

red

red and sayde: trueth Lorde, For the dogges eate of the crõmes whiche fal frõ their maysters table. Thã Jesus answered and sayd vnto her. O woman, great is the fayth, be it vnto the, euen as thou wylte. And her doughter was made wholle euen at that same tyme.

The Exhortation vpon this Gospell.

IN the Gospell of this daye (good people) is prẽsented and declared vnto vs ỹ stedfaste faith and the humilitie of the good Canonite which (though she were not of the people of the Jues and of the chosen of God, but of the people of the gentiles) yet she trustynge holly in the goodnes & mercy of oure Lorde Jesu Christe, in reputynge and countynge her selfe vnworthy of the grace and fauour of God cam humbly and with greate fayth for to aske of oure Lorde helth for her daughter, who was thẽ so turmented & vexed with the euyll spirite. But oure Lorde to thintent he wolde haue her fully tryed, answered her nothyng. The disciples seyng the importunitie of ỹ woman & that she had neuer done, begã to pray him that he wolde dispach her, and sende her away. Our Lord then sayde vnto them (as a good shepherd) ỹ he was not sẽt but only vnto the sely pore shepe of the house of Jsraell. that it to wete, to the Jues whyche were fallen into ruine and destruction for lacke of a good shepherd that shuld fede them with the word of God Yet neuertheles in conclusion he dyd dyspache her wythout theyr intercessions. But what sygnifyeth thys vnto vs, that our Lorde dyd answere nothyng vnto her? Truly truly my frendes in this he wold declare

Dues que perierunt.

dare vnto vs, that in our prayer we ought to perse-
uer and contynew without ceasyng vñ stedfast fayth
& humilitie. For the good Cananite seyng that oure
Lorde had answered nothynge to her, & that he hade
made answere vnto his disciples, that he was not
sente but vnto the loste shepe of the house of Israel,
which for default of a good shepeherd were perished,
she dyd not leaue Christ, but did styl cal vpon him vñ
a bolde spirite. Yea she dyd meken her selfe humbly
vpon the ground before our Lord, and in confessyng
his godhed dyd worshyp hym, sayeng: Lord, help me.
But oure Lorde to the intente he wolde yet trye her
throughly, answered her agayne, that it was no rea-
son to take the breade from the children and to gyue
it vnto the dogges. The selfe Cananite forthwith cõ-
fessed that she truely was a wych, a Gentyl, a wor-
shipper of Idols, and that she was not worthy of the be-
nefyte and of the grace, that she dyd demaunde of
our Lorde, not withstandynge yet sayde she o Lorde
the dogges do eate of the crummes whiche fall from
the table of theyr masters. As who shuld say I do not
demaunde the breade from the chyldren (Lorde) but
I wolde be ryghte well apayde withe the crummes
or scrappes that is to saye with the leaste porcyon of
your graces. Then our Lorde conslderynge that she
had so stedfast a fayth and trust in his mercy, anone
sayde vnto her, O woman, thy fayth is great, let it be
done to the, accordynge to thy wyll and demaunde.
And incontinẽt as he had spoken this word, lo euen
from the selfe same hour her daughter recouered her
health, and was as well as euer she was. Now ther-
fore let vs folow (my deare frendes) the fayth of this

good woman of Cananee nothynge hoppynge in our selues, but only let vs fasten in Chryst our hope, our loue and fayth for to obteyne spirituall helth. I saye let vs haue abydyng in vs lowlines of hart & humilitie let vs knowlege our infirmites and sicknesses let vs truste alonly in the goodnes of oure saupour, not in his creatures, not in our owne righteousnes without hym, not in our owne dreames & inuentyons, but only in his depe and profound tender loue and kyndnes which he beareth towards his creatures & in his great mercy, countynge our selues as of oure selues farre vnworthy of his grace, and let vs beleue stedfastly, that when he shal haue pronounced the word, we shall haue helth, such as it pleaseth hym, whether it be bodyly or goostly. Vnto whome together with the father and holy goost thre. persones and one in deitie be rendred al prayse, thankes, honour, glory, & commendatyon in infinita secula.

Amen.

The epistle on ỹ thyrd sonday in lente The. v. chapter to the Ephesians

Thargument.

In this Epistle we be warned that we receyue not the kyngdome of the deuel, which consysteth in euell affections, in ydell spuynge, in fylthynes and in vncleane spirites.

Exhorte imitatores dei.

BRethren, be ye folowers of God as deare chyldren, and walke in charytye euen as Chryste loued

loued vs, and gaue hym selfe for vs an offrynge and a sacrifice of a swete sauer to god. As for fornicacion and al vnclennes or couetousnes let it not be ones named among you, as it becommeth sayntes: or sylthynes or folysshe talkynge, or iestyng, which are not comly: but rather gyuyng of thankes. For this ye know that no whoremonger, eyther vncleane person, or couetouse person, whiche is a worshypper of ydolles, hath any inheritaunce in the kingdom of Chryst & of god. Let no man deceyue you with vayne wordes. For because of suche thynges commeth the wrath of god vpon the chyldren of disobedience Be not ye therfore companions of them. Ye were somtyme darknes but now are ye lyght in our lord. Walke as chyldren of lyght. For the frute of the spirite resteth in al goodnes, and ryghtwesnes and trueth.

The exhortation vpon this Epistle.

The Epistle of this daye good chrysten audyence doth teache vs, that we oughte to folow oure hyghe shepherd and captayne whiche is Jesu chryst in walking in the true charite without any dissimulacion, that is to saye, in hauyng perfyte loue & charite towarde god & oure neyghbour, euen as he hath had towardes vs. And I pray you, what loue, what charitie and fauoure hath he borne towarde vs? Sayntt Paule doth shew vs this when he sayth, that he hath gyuen hymselfe for vs to be a sacrifice an oblatyon & a lyuely hoste vnto god his father, whan that by the wyl & ordinaūce of the euerlastynge father of heauen

he was ryght well cõtẽted, wyllyngly to suffer moste paynful death & passyon for our soule helth & saluation. And truly at ỹ tyme there depted frõ hym a good sauour with a great swetnesse. For by his deathe we which were al ful of infection, corruption, and synne haue bene al purified. Considerynge therfore that he hath gyuẽ hym selfe for vs to be offred in odoure of swetnesse: let vs then endeuer vs with al our powers to offer our selues vnto hym as lyuely & holy sacrifices in eschuyng al lechery, whordom, fornication & couetousnesse, whiche be thynges so abhominable that they be not to be named amonges chrysten men. In eschuyng in lyke maner al rybawdouse, al villanous and foolysshe wordes, whiche be assuredly not appertaynynge, but farre vnsemyng vnto chrysten people But glorifie & prayse we our Lorde, and yeld we vnto hym graces and moste harty thankes for the great benefytes & gyftes which he dayly doth in large wise power vpon vs. For sayute Paule sayeth vnto vs, that for a trueth al fornicatours, al lecherous persons al folkes replenished with vnclennes & all couetous people (whiche in very dede be Idolatoures) shal not haue parte of the realme and glorious kingdome of god and of Jesu Chryst, and that we shulde kepe vs well from beynge begyled throughe vayne wordes and false doctrines. For of truthe bycause of ỹ sayd thinges the dradfull wrath and displeasure of God hathe bene opened and vttred vpon the chyldren that want pure fayth in God. Certaynly these persons thynke the way of god is not good, ryghte, nor true. Kepe you well than that you be not partakers with suche maner of folkes. And yf you haue

bene

bene herbekoze in darknes by reason of synne & oute of the ryghte waye and departed from the true lyfe, and the true veretye which is Jesu Chryst, be ye now lyghtned in oure Lozde, and se from henseforthe ye walke as chyldzen of the lyght. And wyll you knowe what frute and profyte hereby you shall repe Suerly ỹ frute of the lyght which is al goodnesse trouth and iustice, & this iustice is a rightuousnes which we haue, as testifieth saynt Paule, by lyuely and vnfeygned fayth garnished with workes of charitie and not by our merites inasmoch as we fele within vs ỹ goodnes and the mercy of our Lozde and the vndoubted trouth of his promyses. The which thyng God gyue vs grace wel to fele and obteyne finally by our Lozd Jesu Chryste. Amen.

The gospell on the thyrde sonday in lente The xi chapter of luke

Thargument.

Chryste casteth out deuels by the power of god to stablyshe the fayth of his disciples, and sheweth who be happy.

Jesus erat eiciens demonium et illud erat mutū Omne regnum in seipsū diuisum desolabitur.

Jesus was castyng out a deuyll, and the same was domme. And when he had caste out the deuyll, the domme spake, and the people wondered. But some of them sayde, he casteth oute deuyls thorowe Belzebub the prince of the deuyls. And other tempted hym and requyred of hym a sygne from heauen But he knowynge theyr thoughtes sayd vnto them: Euery kyngdome deuyded agaynste it selfe, is de-

solate and one house dothe fall vpon another. Yf Satan also be deuided agaynst hym selfe, how shall hys kyngdome endure? Because ye saye, that I caste oute deuyls thorow Belzebub. Yf I, by the helpe of Belzibub caste oute deuyls, by whose helpe do youre chyldren caste them oute? Therfore shall they be your iudges. But yf I with the fynger of God caste out deuyls, no doubte the kyngdom of God is come vpon you. When a stronge man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he commeth vpon hym, and ouercommethe hym, he takethe frome hym all hys harnes wherin he trusted and deuidethe hys spoyles. He that is not with me, is agaynst me. And he that gatherethe not wyth me, scatterethe abrode. When the vncleane spirite is gone out of a man he walketh thorow drye places seking reste. And when he fyndeth none, he sayth: I wyll returne agayne vnto my house, whence I came oute. And when he commeth, he fyndith it swepte and garnished: Then goeth he and taketh to him seuē other spirites worse then hymselfe: and they entre in, and dwel there. And the ende of that man is worse then the begynnynge. And it fortuned that as he spake these thynges a certayne woman of the companye lyfte vp her voyce, and sayde vnto hym: Happy is the wombe that bare the, and the pappes whyche gaue the sucke. But he sayde: Yea happy are they that heare the worde of God, and kepe it.

The exhortation vpon this Gospell

In

IN the Gospel of this day is fyrste made mencyon (good people) of an euel spirite, which was dombe whō our Lorde Jesu Chryst dyd cast out of a pore man that was possessed & vexed with hym, after such sorte, as the pore dombe man incontynent after his healyng dyd begynne to speake distinctly so that the people whiche saw it were greatly amerueled & astoyned at the thyng. Now by this same dombe spirit) as holy doctoures do wryte) may be fygured and represented vnto vsthose which can neyther pray to god, nor prayse hym neyther with mouthe nor with harte. For as holy Remigius writeth, this miracle is daily seue in the confessiō of ẏ feithful, when the deuil fyrst beyng expulsed, they behold the lyght of faith, & then theyr mouthes, whiche before were spechles, be now opened to ẏ praises of god. It foloweth in ẏ text that the Jues, scribes and pharisees seynge ẏ wonderful workes of our Lord, some hauyng euyl wyl agaynst hym dyd begynne to murmure & to blaspheme hym, saynge, he dyd cast forthe deuels oute of men by the vertue of the deuyl. And some other goyng about to tempte hym demaunded a sygne from heauen. But our sauyour Chryst (vnto whom al thynges be openly known, for he seeth the hartes of men) seynge theyr euyl thoughtes shewed thē manifestly that they iudged noughtely, and ẏ they had no cause to sklaunder and to blaspheme his worke, for the kyngdome of Satan, sayth he, is not diuided in it selfe, or els it shuld not haue endured so long, but trouth it is that the deuyl is cast out by the worde of god, & not by an other deuyl, as theyr childrē can bere witnes against them And this thynge accomplished and done, oure

Remigius

Lorde

Lorde doth come to declare by two similitudes, ỹ be-
twene hym & the euyl spirite there was no lykelyhod
affinitie nor cõmunication. The fyrst similitude is of
the strong arme or power kepinge the entryng of the
house, whiche is the deuel of hel, ỹ kepeth the soule of
the synner whiche is in his possession, & al that which
he doth possesse is in tranquilitie & reste, whan none
doth wstand him. But our king our protectour, and
our captayne Jesus Christe, which is farre stronger
thẽ the deuyl without comparison, by his grace doth
delyuer vs from the puissaunce of his strength. The
second similitude. Whã ỹ vncleane spirite, that is to
say, the deuyl commeth out of ỹ man at what time he
ceasyth to tempt hym or from ỹ possessyng of him, he
dothe go by places whiche be wout water, which be
not softe nor delicate, but harde & resistyng manly vn
to suggestions. Thã he seekyng rest & not fyndyng it,
forasmoche as he cã not subdue the same, he retour-
neth vnto ỹ house from whence he is come, that is to
say, to ỹ soule of mã from whẽce he was cast forth by
the grace of God. And whã he cõmeth, he fyndeth it
clensed & purified by this great spirite. And then se-
yng ỹ he can not subdue & ouercome it, he taketh vn
hym seuen spirites worse then himselfe agaynst ỹ ver
tue of ỹ holy gost, & dwelleth in ỹ same house, name-
ly yf the soule be not assisted by ỹ holy goste. And tru
ly yf this fowle fende may haue entre: ỹ state of this
pore soule is a greate deale worse then it was before.
In ỹ ende of our gospel he saith, that a certayn good
woman of the multitude came to gyue blessyng and
commendacion to our Lorde, sayenge, that the bely
which had born him was blessed, & the brestes which

be

he had sucked. And that is ryght trouthe. But our Lorde by hys answere wolde gyue vs knowledge, where lyeth and whence procedeth al blessyng. That is to witte, to heare the worde of God, and to kepe it, & to put it in execution. And yf we do this, we shalbe truely blessed accepted, allowed, iustified, and finally crowned with the crown of euerlastyng blesse & ioye by Christe our Lord. To whom is due all blessyng, honour, glorie and imperie. Amen.

The Epistle on mydlent sondaye.

The fourth Chapter to the Galathians.

Thargument.

¶ We be here taught by an allegorie of the bondage of the lawe and fredome of the Gospell.

BRethren it is wrytten, that Habraham had two sonnes, the one by a bonde mayde, the other by a free woman. Yea, and he which was borne of the bonde woman was borne after the flesche: but he whyche was of the free woman, was borne by promes Whyche thynges are spoken by an Allegorye. For these are two testamentes, the one frome the mounte Sina, which gendreth vnto bondage, which is Agar, for mounte Sina is Agar in Arabia, and borderethe vpon the citie, whyche is nowe called Ierusalem, and is in bondage wyth her chyldren. Gen. xvi.
But Ierusalem, whych is aboue, is free: which is the mother of vs all. For it is wrytten, reioyce thou baren that bearest no chyldren: breake forth and crye, thou that trayuelest not: For the desolate hath many moo chyldren, then she whiche hath an husbande.

Brethren, we are after Isaac the chyldre of promes. But as then he that was borne after the flesshe, persecuted hym that was borne after the spirite. Euen so is it nowe. Neuertheless, what sayeth the scrypture? put awaye the bonde woman, and her sonne. For the sonne of the bonde woman, shall not be heire with the sonne of the free woman. So than brethren we are not childzen of the bonde woman: but of the free woman.

The exhortation vpon this Epistle.

IN this Epystle (good people) saint Paule the holy Apostle doth declare vnto vs the two testamentes ỹ is to wytte, of the olde lawe and of the newe in a sygure of allegorycall sense of the two chyldzen of Abzaham that is to wyt Ismaell and Isaac. And also by the bond woman and by the owne proper wyfe of Abzaham that is to wyt Agar and Sara. And by two places that is to wyt the mountayne of Sina, in whych the olde lawe was gyuen vnto Moses by the eternall father of heuen: and the citie of Jerusalem in whiche oure Lorde Jesu Chriſte personally hath gyuen and preached vnto the Jewes the new lawe I meane the lawe of the Gospell. Abzaham than which doth representent vnto vs Jesus Chriſte hath two chyldzen whyche be two testamentes and two peoples. The bondwoman Agar and the mountayne of Sina representeth vnto vs the olde lawe whyche engendzeth bondage. The sonne of the bondwoman Ismael be the people of the olde lawe. Sara and the citie of Jerusalem, the newe lawe. The sonne of the owne wyfe that is to wyt, Isaac, sygnifyeth the people of ỹ

Gen. xxi.

newe

new lawe. By this that the mountayne of Sina extendeth towarde the citie of Jerusalem, is notifyed vnto vs that the olde testament which is figured by the same mountayne is not ordened nor ought not to extende to any other thynge but to the new testamēt and vnto oure saioure Jesu Christe, for the ende of the lawe is Jesus Christe. Moreouer before the commynge of oure Lorde, by the chyldren of Jsaac accordyng to the flesh, was represented the people of the new lawe. And by the chyldren of Jsmael whiche came of the bondewoman, the people of the olde lawe. But after the commyng of our Lorde, the chyldren of Jsaac accordyng to the flesh, that is to wytte the Jewes, which gaue themselues to serue ỹ bondwoman haue left theyr libertie. For in leuynge the newe lawe, that is to saye the fayth of Jesu Christe they haue gyuē themselues to serue styl the olde law and to abyde in seruitude and bondage. And we (my brethren) which be descended from the people of the gentyls and that were chyldren of the bondewoman commynge vnto the fayth of Jesu Chryst whiche is the newe lawe) we haue, I saye, bene delyuered from the seruitude and thraldome whiche we were in, and be made chyldrē of the owne wyfe, and partakers of the promyses made vnto Abraham. And verylye we must vnderstande, that from our fyrst begynnynge ỹ fleshly byrth we be all chyldren of the bondewoman and that we haue no parte of the heryptage. But what is then of vs to be done? Truly we muste caste of from vs the bondwoman and her sonne, whiche is the olde man. For as saynt Paule here specifieth and declareth vnto vs the sonne of the bondwoman shal

Gen. xxi. xxii. and xv.

not be inheritour, but the owne ſonne, whiche is the newe man. And for to do this, certaynly we muſt be borin new again not of a carnal or fleſhly byrth, but of abyrth after to the ſpirite, accordyng to Chryſtes layeng in the thyrde chapter of ſaynt Jhon, to the intent ꝑ we may be put out of bondage & thraldō & be made free & ifranchiſed, and that we be made partakers of the libertie ꝑ whiche Jeſus Chriſt oure ſauiour hath gyuen vs by his moſt ſoueraygne death and paſſyon, in caſting vs out from the captiuitie and thraldome of the deuyl of hel our mortal enemy and from the bondage of ſynne, vnto him then be glorie, in infinita ſeculorum ſecula. Amen.

The goſpel on mydlent ſonday. The. vi. chapter of Jhon.

Thargument.

☞ Chryſte fedeth fyue thouſande men with fyue bareley loues and two fyſches.

Abiit Jeſus trans mare Galilee.

JEſus went his way ouer the ſee of Galilee whiche is the ſee of Tiberias and a greate multitude folowed hym, bycauſe they ſawe his miracles which he dyd on them that were dyſeaſed. And Jeſus wente vp into a mountayne, and there ſatte with his diſciples. And eaſter a feſte of the Jues was nye. When Jeſus then lyfted vp his eyes, and ſawe a greate cōpany come vnto hym, he ſayth vnto Philip whence

shal

shal we by breade, that these maye eate? This he sayd temptinge hym: for he hym selfe knew, what he wold do. Philip answered hym, two houndred peny worth of breade are not sufficyent for them, that euery man may take a lytyll. One of his disciples (Andrew, Symon Peters brother) sayth vnto hym: There is a lad here, whiche hath fyue barlye loues and two fysshes but what are they among so many? And Jesus sayd. Make the people sytte downe. There was muche grasse in the place. So the men sat downe in nombre aboute fyue thousand. And Jesus toke the loues of breade: And when he had gyuen thankes, he gaue to the disciples and the disciples, to them that were set downe. And lykewyse of the fyshes as much as they wolde. When they had eaten ynough he sayeth vnto his disciples gather vp the broken meate whiche remayne that nothynge be loste. Wherfore they gathered together, and fylled twelue baskettes with the broken meate of the fyue barly loues whiche broken meate remayned vnto them that had eaten. Then those men (when they had sene the miracle that Jesus did) said this is of a trueth ẏ same prophet, that shuld come into the worlde,

The exhortation vpon this Gospell.

IN the Gospell of this daye (good people) is represented vnto vs the goodly miracle which it hathe pleased our Sauyour and redemer Jesu Christ to shewe in the deserte or wyldernes of the citie of Bethsaida for to strengthē and encorage in fayth his dysciples and the people which folowed him, and which as yet were al very weake in the fayth, Now let vs

come to the declaration of the same. Our Lord went beyond the see of Galilee whiche is otherwyse called the see of Tyberiade bycause of the towne named Tiberias which lyeth and is situate nere vnto the sayd see, and a great multitude of people folowed hym by cause of the great miracles whiche he dyd from daye to day on the sycke people. Our Lorde then went vp to a mountane in the wildernes of Bethsaida & there dyd sytte downe wyth his disciples. After this he game to lyfte vp his eyes, and seyng a great multytude of people folowynge hym, he wolde fyrst proue the fayth of his disciple sayne Philip in conferrynge hym after in the same. And that is it which the Gospell sayeth here. He sayd this in temptyng hym. Our Lord therfore demaunded of hym, from whence they myght haue meat for to refresh the sayd multitude. Philip dyd shew well in his answer that he had lytle fayth whē he sayd vnto oure Lord, that yf they shuld by two hundreth peny worth of breade, & that eche of them shulde take a lytle yet that not withstandynge, it shulde not be ynoughe vnto so great a multytude. Truly Philip dyd not yet knowe the power of oure Lorde. Sayne Andrewe brother to sayne Peter hearyng this, sayd vnto our Lord that ther was a chyld in the company, which had fyue barly loues and two fyshes. But whan he wente on and sayde what shuld so lytle meate do for so muche people, surely he also declared that as yet his fayth was very feble & vnperfyte. Our Lorde then commaunded incontynent his disciples, that they shulde cause the people to syt downe, which were in nombre, fyue thousāde men, besyde the women and lytle chyldren, Gyuynge vs to

wytte

wytte by the same, that all the thynges be vnto hym
present and subiecte. After he toke the fyue loues
and the two fyshes, and yeldyng praise and thankes
vnto God hys father he deuided them vnto his disci
ples, and his disciples vnto the people. And the peo,
ple were fedde & plentifully filled. Which done, he cō
maunded that the reste of the fragmētes which were
left shuld be gathered together, and there was fylled
xii. basketes with ỹ broken meate. The people seinge
the greate myracle whyche our sauioure Chryst had
there shewed vnto them began to saye that of trouth
he was the greate prophete whyche oughte to come
into the worlde for to gyue redemptiō vnto the peo=
ple of Israell. Thys is the myracle whych it pleased Luke.i.
oure Lorde to shewe in the wyldernes in which truly is a greate mysterye and a noble instructiō for vs.
My frendes we do maruayll of thys myracle here,
and we haue no maruayle at all of much greater mi=
racles of oure Lorde, whyche we se before vs frome
daye to daye. Let vs consyder a lytle wyth oure sel=
ues. I praye you, is it not a greater miracle for to go
uerne all the worlde and to nurysshe al creatures with
so fewe sedes cast on the earth which bryngeth forth
so many frutes, then to fede fyue thousād men with
fyue barley loues and two fishes? And that notwith
stadynge we do not maruell of the greate benefittes
here, whyche oure Lorde doth for vs, neyther do we
yelde hym thākes, but rather we be vnkynde and vn=
thākful forasmuch as we do not adresse ỹ eyes of our
thoughtes towardes so maruelous a prouidēce. And
therfore oftē times our Lord is sore displeased wt vs
& doth punysh vs not onely by a spirituall punishe=
mente

mēt but otherwhiles also with a tēporall punyshmēt
for oure great vnkindnes, bycause we haue no fayth
nor truste in hym, and bicause we do not sette by hys
wordes in hauyng fayth vnto hym wherby he careth
not for vs, yea sumtyme for the same cause he doth
not multiplye the graines that we haue caste on the
earth. Let vs then take payne from h enseforth for to
folow and to loue hys worde in yeldynge vnto hym
moost harty thankes for his manifolde benefites and
for his great prouision and care for vs. And we shal-
be nourished spiritually with his liuely wordes, and
then no doubte he shall forthwith gyue vs that
thynge whiche shalbe necessary and requisite
for vs bodely and finally bryngе vs to e-
uerlastynge ioye and blesse in heuen
where we shal raigñ vñ Christ
our lord and redemer world
wout ende vnto whō
be honoure and,
glorye for
euer and euer
Amen.

The Epistle on passion sonday The xi. Chapter to the Hebrues.

Thargument.

☞ Christe the hye and euerlastynge byshop is en-
tered into the eternall and heauenly temple and
sanctuary.

Christus assistence pontifex futurorū bonorū

BRethren, Christe beynge an hye preste of good
thynges to come, came, by a greater and a more
perfect tabernacle, not made with handes, ỹ is
to say, not of this buildynge, neyther by the bloude

of

of goates and calues: but by his owne blonde he entrede in ones into the holye place, and fownde euer lastyn redemption. For yf the blonde of oxen and of goates, and the asches of a yonge cowe, when it is sprynkled, sanctifieth the vncleane, as towchynge the puritye nge of the flesshe: how moche more shall the blonde of Christe, whiche thorowe the eternall spyrite, offred himselfe without spot to God) pourge your consciences from dead workes, for to serue the lyuynge God? And for this cause is he the mediator of the newe testament, that thorowe death which chaunced for the redemption of those transgressyons that were vnder the fyrste testament, they which are called myght receyue the promes of eternal inherytaunce

The exhortation vpon this Epistle.

THe Epistle of this day my welbeloued brethre and systers in our sauiour Christ, gyueth vs knowledge who is our great byshop, oure purger of synnes and our mediatoure towardes the heauenly father, sayeng, that Jesus Christe came hither downe into this worlde, to the intent to be the byshop of the good thynges to come, that is to saye, of the eternall welthes and misteries whiche shalbe openly shewed vnto vs in the heauenly glorye. He hath ones for all entred into ỹ tabernacle, but certaynly it was much more perfyte without any comparisō, then euer was the tabernacle of Moses. For Christ doth entre not in a tabernacle made with ỹ hādes of mē, not of that creation and buildynge whiche we may vnderstand, as was in olde time the tabernacle of Moses, but by Le.xvi.

the holy goost. Neyther was he created after the maner of other creatures. For the hamanitie of Jesu Christ was vnite & cõioyned with ỹ diuinitie, in such wyse that Jesus Christ was true god and true man. Moreouer he hath entred not by the bloude of beastes (as they were wont to do in the olde lawe) but by hys one bloude whiche he hath shede, for the redemption of all sinners that wyll beleue and become hys
1.Pet.1. seruauntes for to washe away theyr synnes. And by this he hath founde redemption eternal of mankynd whyche otherwyse for the transgression of oure forparentes Adam & Eue, shulde vtterly haue perysshed
Gen.iii. and bene condẽned. And for declaratiõ herof sayth Paule bryngeth forth the olde law, sayenge: Yf so be that the bloude of beastes shed vpon the people dyd sanctifye & purge the vncleane, in giuing purgation accordynge to the flesshe: surely by moch greater reason ỹ bloude of our lord Jesu Christ, which wyllyngly was offred without any spot of syn by this greate spirite vnto God hys father, shall pourge oure conscience frome dead or mortuarie workes, workes I say, which brought with them death of soule, to thintente we myght serue the lyuynge God. And therfore
Mortuarie workes. (sayth sayne Paule) Jesus christ is the mediatour of the newe testament and leage, to this purpose and entent that by the meanes of hys death, those which be called vnto the euerlastynge heritage, shulde obtein the promise of rawnsominge all the transgressyons
Christ is the mediatour of the whyche were vnder the olde testamente. I say Christ is the onely pacifier, the only mediatour, and the only contryuer of the newe conuenaunte and leage betwene God and man. He only hath appeased Gods

wrath

hath and indignacion towardes mankinde, he only hath set God at one agayne with vs, for asmoche as by his owne proper bloude he hath purchased vnto vs forgyuenes of our transgression & synnes, which otherwyse were inexpiable & which in no wyse could be purged nor redemed. And this I say hath he done to thintent that suche as be called, might receyue the promyse of euerlastynge inheritaunce. By called, he vnderstandeth those that be effectually & finally called, that is to wete, whiche be so called that they merite by theyr christe and godly lyuyng to be also chosen. Otherwyse it is perpetually true whiche Christ sayth in the Gospell: Many be called, but fewe chosen. In the olde lawe for to pourge & clense the synner of his synne, there were foure thynges requisite, that is to wete, the place of propitiation or clensynge before which place the offeryng was made, the hoste whiche ought to be offered, the bloude of the hoste whiche was to be shed, and the people whiche were sprinkeled therwith, and by this they were clensed & purifyed. But nowe verilye the true place of propitiation or pourgyng before whiche we must presente our selues, I meane our true clensyng stocke, is Jesus Christ our great & most hygh bishop. Our great patrone I say our aduocate, intercessour and mediatour is Christe. The true hoste or sacrifice is also the same Christ which hath suffred most painful & bitter death and passiō to saue vs, & which in shedynge his most precious bloude for vs all, hath vnfeynedly gyuen vnto vs (yf we continewe constantly tyl the ende lyke true and faythful christians) lyfe, and hath more ouer holly pourged and purifyed vs of synne. Praye

new testament.

Called.

Mat. xii. Le. vi.

we hym then wythe oure hole hartes (good chrysten people) that by his plentiful graces and goodnes we may enioye this his greate benefite and louing kindnesse, whiche he hath so liberally plentifully & largely bestowed vpon vs miserable sinners I meane that we may be so finally and so effectually called, as we may by our chrysten & godly liuyng be chosen also & of that most blessed, happy, and elected nõbre, whiche shalbe inherytours of euerlastyng ioye, by chrysst our lorde. Who be lauded and praysed for euer and euer. Amen.

The gospell on passion sonday. The. viii. chapter of Iohn

Thargument.

☞ Chrysst doth here defend his doctryne against the mysbeleuyng Iues.

Quis ex vobis arguit me de peccato.

IEsus sayde vnto the company of the Iewes and the hyghe Prestes. Whiche of you rebuketh me of synne? Yf I say the trouth, why do not ye beleue me? He that is of God, heareth Gods wordes. Ye therefore heare them not, because ye are not of god. Then answered the Iues, and sayde vnto him: Say we not well, that thou arte a Samaritane, and hast a dyuell? Iesus answered: I haue not a dyuell: but I honoure my father, and ye haue dyshonored me. I seke not myne owne prayse, there is one that seketh, and iudgeth. Verelye, verelye I saye vnto

you

you. Yf a man kepe my sayeng, shall neuer se dethe Then sayde the Jues vnto hym. Now know we that thou haste a dyuell. Abraham is dead, and the Prophetes and thou sayest, yf a man kepe my sayenge, he shal neuer taste of death. Arte thou greater then our father Abraham, which is dead? And the Prophetes are dead. Whome makest thou thy selfe? Jesus answered: If I honour my selfe, myne honoure is nothynge. It is my father that honoreth me, whiche ye say, is your God, and yet ye haue not knowen hym: but I know hym: And yf I say I know hym not, I shal be a lyer lyke vnto you. But I knowe hym and kepe his sayeng. Your father Abraham was glad to se my day: and he saw it and reioyced Then sayde the Jues vnto hym: thou art not yet fyfty yeres olde, and hast thou sene Abraham? Jesus sayd vnto them Verely verely, I say vnto you: ere Abraham was borne I am. Then toke they vp stones to caste at hym. But Jesus hyd hymselfe, & went out of the temple.

The exhortation vpon this Gospell.

IN the Gospell of this daye (good christen people) our Lorde and Sauiour Jesus Christe seyng the wilfulnes and the stubburne demenoures & fashions of the scribes and pharisees and their hartes to be holly hardened and very eupll accustomed in malice and infidelitie, he cummeth to blame them rycht sharpely in shewyng vnto them and settynge before their eyen their blyndenesse and darkenesse of harte. And for to do this, our Lorde deserued the condition

requisitie to be had before ỹ any may correct an other that is to wete, that he ought not to be fawty in that thing wherof he wil correct other. Wherfore our lord sayd fyrst vnto them. Which of you is he that can accuse or reproue me of synne? As yf he wolde say. Truly I haue great compassion of your blyndnesse, ther fore I wyll blame you touchyng your obstinacy and your misbeleue, & I may iustly also do it, for you shal not fynde me in any synne. I haue shewed & preached the trouth vnto you & the heuenly doctride, euen the doctrine of God, & yet this not withstandyng ye wyl not gyue credite ne fayth therunto, yea ye vtterly despyse & set naught by it. Wherfore truely ye shew manifestly herby, that ye be not of the retinewe & partye of god. For he which is of God, heareth ẅ good wyl the word of God, but forasmoch as ye are not of God, you wyl not heare him. These thynges speaketh our Lorde vnto the scrybes and phariſees. Now ye shall vnderstande that those truely be phariſees which do dispraise the worde of God, whiche wyll not heare, nor beleue it, nor gyue fayth vnto it, but which soner delyte to heare worldly & vayne wordes which do no thyng els but allure them to sinne. And what do such maner of folkes answere to our Lord or vnto his seruaũtes? for al that whiche is done vnto his seruaũt, whither it be good or yl, our Lorde doth reken it to be done vnto hymselfe. They answer then vnto our Lord that he is a Samaritã & a scysmatyque, & that he hath ỹ deuil in hym. Here our Lord doth not yelde them iniurye for iniurye, but he dothe answer them mekely. As to that, that they called hym a Samaritane, that is to wete, a vyle person, a runnagate, an

Samaritane what it is.

Apostа-

Apostata, an hethen person and no true Jue (for such do the Jues cal Samaritans) he answered nothyng agayne, teachynge vs by this his exemple, that we ought to beare opprobrious wordes and reproches that be spoken agaynst our owne persone. For it maketh no mater, whether the men of the worlde alowe or disalow our lyfe, so that we lyue wel. But our doctrine we ought to defend, for it is gods doctryne and not oures. Wherfore as to that, ꝑ they sayd Chryste had the deuyl in him, that is to say, that he did worke by the power & helpe of the deuyl, he could in no wyse holde scilẽce but answered thẽ mekely sayeng I haue no dyuel, I do not seke my glorie, but the eternal father doth requyre it, whiche hathe iudged it to me. I haue no euyl spirite ẏn me, but I do honour my father & you do not honour me but vtterly dishonoure both me and my father. And marke wel (my frendes) what our Lord sayd consequẽtly to them, I say vnto you for a trouth, that all those whiche shall kepe my wordes, that is to saye, those that shall heare it by fayth and shal put it in execution by worke, shal not se deathe eternally, that is to saye, they shall not go into euerlastyng dãnation but vnto ẏ heauen & port of saluation, for as in an other place he sayth: He that beleueth in me, although he were deade yet shal he lyue. The Jues vnderstandynge that our Lorde dyd speake of the temporal & bodely death, made answere agayne, that they knew wel hereby that he had an euel spirite, and they thã brought agaynste oure Lord for to confounde hym their carnal reasons, such as sauored nothyng of the spirite, sayeng: Doest not thou se wel, that Abraham and al the other prophe-

tes

tes be deade, and yet this not wythstandynge thou sayest that he that shall kepe thy worde, shal not tast the death eternal. Art thou, I pray the, greater then our father Abraham and the prophetes whiche be al deade. What makest thou thy selfe. Our Lord sayd vnto them: Yf I gyue my selfe any glorye, my glory were nothinge. It is my father whiche doth glorifie me, yea wyth the same glorye wherwyth he hymselfe is glorious. You say that he is your God, but truly ye haue not knowen hym, But I do knowe hym perfytly. And yf I wolde say that I dyd not know hym I shuld be lyke vnto you, euen a very dissembler, an hypocrite and a lyer. But I do knowe hym and do kepe hys worde. Moreouer I say vnto you, that he whom you boaste and bawnte to be youre father, I meane Abraham, hathe desyred to see the daye of my commynge, and verely he hath seen it and he is ther-
Ge. xvii. wyth not a lytle reioysed. Then the Jues sayd vnto hym incontenente. Thou arte not yet fyfty yeares olde, howe is it possible that thou shuldest haue sene
Christes diuinite. Abraham. Lo good people oure lorde hath gyuen them knowledge sufficiently for to know his godhed and diuinitie yf theyr eyes had bene open by sayenge vnto them: Of trueth I say vnto you, before that Abraham was made I am. I was. And this he sayd accordinge vnto hys diuinitie gyuing knowlege by the same, that Abraham was his creature. Than they toke stones to haue stoned hym, but our lorde knowyng ful wel that the tyme of his passion was not yet come, wythdrewe himselfe from them, and wente out of the temple. Here maye you se furthermore how the scribes and pharisees at that tyme dyd persecute the

trouth

Lette vs then leaue (accordynge vnto our gospell) theyr carnall vnderstandynge. And of the wordes of God let vs take that whiche is of the spirite. The whiche God the father with the sonne and holy ghoste myght gyue vs grace to do. To whome be laude and prayse for euer. AMEN.

¶ The Epistle on palme sonday.

The seconde Chapiter to the Philippians.

The Argument.

¶ How Christ humbled and submitted himselfe for oure sakes.

Brethren, let the same mynde be in you, that was also in Christe Iesu, whiche when he was in the shape of God, thoughte it no robberye to be equall with God. Neuertheselle he made him selfe of no reputation, takynge on hym the shape of a seruaunte, and became lyke vnto men, and was founde in his apparell as a man. He humbled him selfe, and became obediente vnto the deathe, euen the deathe of the crosse. Wherfore God also hathe exalted hym on hygh, and gyuen hym a name whiche is aboue all names, that in the name of Iesus euery knee shulde bowe, bothe of thynges in heauen, and thynges in earth, and thynges vnder the earth, and that all tonges shulde confesse, that Iesus Christe is the Lorde vnto the prayse of God the father.

SAynte Paule the great Apostle of our Sauioure Jesu Christe, good people, immediatly before the wordes of the Epistle of this daye, commaundynge humilitie with charitie to be vsed, saythe. Ye muste by humilite thinke euery man to be youre better and superiour, not considering euery one of you his owne welth and furtherance, but the furtherance of other. And so he exhorteth al men by the exemple of Christ, not to take hede to theyr owne aduauncemente but to the aduauncemente of other, sayenge. Se the same mynde be in you, that was in Jesu Christe, as who shulde say, shew humblenes and pacience for the welth of other, euen as Christe dyd, whose hyghe degre the Apostle Paule here fyrst speaketh of, from whiche he was contente to come downe for our sake. For where as he was in the forme of god he thought it no rauin or robbery to be equal with God. What is this to say in the forme of God? The meanynge herof is this. He was in full substaunce, in ful essense, in ful glory, and eternite, equal with his father. As to put for our better instruction of thinges farre aboue oure capacitie, an exemple of thinges that we may vnderstande, to thintente we may be in some parte directed to the atteynyng of deper and higher thinges. Lyke as the bryghtnes is in the fyer, and as the ymage or pryntc is in a seale, and as a worde is in the mynde, so the sonne of God is in the father. For the bryghtnes is as sone as the fyer is, and the pryntc is within the seale as sone as the seale is, and the word that a man wyl vtter is in the mynde as sone as the mynde hath conceyued it. And therfore in holy scripture it is sayde that the sonne of god is the shynynge of the glory

In the forme of God what it is.

Hebr. 1.

glorie of the father(euen as in the foresayde exemple the highnes is of the fyre and figure of his substance (as the prynte is of the seale) supporting all thinges by the worde of his strength and vertue, as the mind bringeth forth the worde. And where saynte Paule sayeth, that Christ thought it no rauyne or roberye to be equall with God, he meaneth, that he made not himselfe equall to god by vsurpation, but God the father begat him in the beginninge equal to himself. For if he shulde haue made himselfe equall to God, not being so by nature, he shulde haue fallen as Lucifer dyd. For Lucifer bycause he wolde make hymselfe egall to God being but a creature, dyd falle and of an angell was made a deuell. And this his pryde by whiche he was ouerthrawene himselfe, he entysed mankynde vnto, sayenge to Eue before the fall of Adam. Taste of the frute that is forbidden you, and ye shall be as Goddes. As who shulde say. Take vpon you by vsurpation that whiche ye haue not by creation, for so was he ouerthrown. But Christ was born in the begynnynge egall to his fathere, and not made after egal, but was borne of the substãce of the father Wherfore he toke not wrongfully vpon him equalite with god, but was in that equalite, in which he was borne in the begynnynge. And yet neuerthelesse he dyde abase hymselfe, takynge vpon him the forme of a seruaunt. Surely this he dyd, not losing the forme of god, in whiche he was before, but taking the forme of man, wherin he was not before, and therby he was made an vnderlyn to his father, and yet he abode stil egal with him bothe in one person. I meane as thus that in ẏ he was the word of god, he was egall to his

Non rapinam arbitratus est.

Gene.ij.

Seipsum exinaniuit.

father, but in that he was man, he was inferioure to him, one sonne of God, and the same sonne of man. One the sonne of mã, and the same the sonne of God not two sonnes of God, god and man, but one sonne of God and man, God without begynnynge, man from a certayne begynnynge our Lord Jesu Christe. For sythe God doth graunt to his creatures whiche be mortall and subiecte to sufferynge, that they maye begette that same thing in lykenes that they are, how moche more might God the father beyng euerlasting and impassible begette his sonne, not of an other substaũce then he himselfe is, but euen of ꝑ same. Which is yet to our great wonder, bicause he begat him without any alteration, and in such egalnes with himselfe that neither in power nor in age the father goeth before the sonne. But the sonne doth wyte vnto the father, and not to himselfe all that he hathe, and maye very wel, bycause he is not of him selfe, but of the father. He is pere to the father, but he had that same of his father. Nor he toke not of hymselfe to be pere or equall but he is so by nature. As he was euer borne, he was euer equal. And therfore the father begat him not vnegal to himselfe and after his byrth gaue him equalitie: but in begetting him, gaue it vnto him because he begat him equall and not inferiour to hymselfe. And yet he saith, his father is aboue him because he toke the forme of a seruaunt but yet not losing the forme of god. And by this forme of a seruaũt he was made lower, not onely to his father, but also to hymselfe (as to the sonne of god) and to the holy goost. Neither was he only an vnderlin to the trinite in his forme of mãhode, but also he was made an vnderlyn

to an

to angels. Yea he was also an vnderlyn to some mē, that is to say, to his mother and to Joseph (whome men toke to be his father) to whom he was obedient. Wherfore for the forme of a seruaunt, he sayde: My father is greater then I. And for the forme of God, which he neuer lefte, he sayd, I and my father ar one, that is to say, one substāce, In forme of God, he was superiour to himselfe, and in forme of man inferiour. And therfore not without cause, the scripture calleth bothe the sonne equall to the father, and the father superiour to the sonne, the one for the forme of God, the other for the forme of man, without confoundyng the one nature with the other, both natures of God and man, beyng in one person, In the forme of man, whiche he toke for vs, he was borne, he suffered, he arose from deathe to lyfe, he styed vp to heauen. By the fyrste two, that is to saye, by his byrthe and hys passion he shewed to vs oure mortall estate. By the two last, that is to wit, by his resurrection and his ascention, he shewed to vs an exēple of oure rewarde. The two fyrste, al that be borne do fele, the two laste we shal atteine vnto, if we beleue in him. And like as thapostell sayeth, Christe thoughte it no rauyn to be equall with God: so sayntе John in the begynnynge of his Gospell sayeth, that the worde (whiche is the sonne) was God. And lyke as Paule sayth here, that he made himselfe of no reputation takyng vpon him the forme of a seruaunt, so sayntе John sayeth. The worde of God is made flesh, that is to saye, man: and hath dwelt amonge vs, god and man in one person, For as the nombre of persons is not increased: whan the soule is knyt to the body to make therby one man

Luke ij.

John.v.

The son is bothe egal and also inferior to the father in diuerse respectes

John.i.

so is not in Christ the nombre of personnes increased when man is knyt to the worde of God, to make one Christe. This Christ also for oure sake was made in similitude of men, that is, he toke all our nature vpon him, albeit, he was without synne, and he lefte no carnáll procreation, by generation carnall. Neyther was that only in him that appeared in outward vysage, I meane his manhode, for the Godhead also was in him. For he was not only man, but in his persone godhede was knytte with manhode. And therfore he sayeth here, that he was lyke to men, but more was in him, than is in men. For we be made of soule and body. He had bothe soule and body and also godheade. And therfore he sayth here in lykenes of men. As saynt Paule sayth in the. viii. chapter to the Romaynes. God sent his sonne into the worlde in lykenesse of synfull flesshe, not bycause he lacketh flesshe, but bycause the flesshe that he toke lacked synne, and yet was it lyke to our flesh which is in daunger of sin lyke by nature, but not lyke by wickednes. Also oure Sauiour Christ in shape was found as a mã, that is to saye, where he was without bodely shape, he toke vpon him the forme and shape of a man, yet abiding styll God as he was before, but in figure, that is to saye in flesshe, he was made man, and was clad with manhode as with a clothynge, not that his godhede was chaunged therby into manhod, no more then a mans body is chaunged by puttyng on a newe garmẽt. And wherfore was he foũde in shape as a mã by cause he semeth outwardly as one of the cõmon sorte of men, wher as yet he was more than so: For he was God also. And yet was he a very man in nature,

In similitude of men.

In similitude of synfull flesshe.

and not

and not in phantasy and ymagination as some heretikes haue thoughte. Saynt Paule also in his fyrste epistle to Timothe calleth him a man sayeng: There is one mediatour of God and man, a mā Christ Jesu. 1 Tim.ij.

And as he is in the forme of god perfyt God; so is he in the forme of man perfyte man. Moreouer he humbled himselfe, and became obedient vnto death. The humilite of Christe.

Here may we lerne humilitie, as Christ teacheth vs, sayeng: Learne of me, for I am meke and humble in hart. He was made for the, a man without synne, and thou synfull mā, why wylt not thou come to him that calleth the, and saithe Come to me al ye that trauayl, and be ouercharged and I shall refreshe you. Thou proude synfull man, why art thou so haultey Christe became obedient for thy sake to be incarnate, and to take parte of the mortalitie of man. He was obedient so farre, that he suffered himselfe to be tempted of the deuel. He was obediēt to suffer ỹ mocking of the people of Jues, He was obediēt to suffer to be boūd, bobbed and spytted at, to be stryken, and to be scourged. Yea he was yet further obedient to dye for the, thou synfull man. It was a greate humilitie, at his byrthe to lye in the maunger with beastes for lacke of a cradel. It was a moze humilitie, to lyue .xxxiii. yeares amonge synners, he being without spot of synne. But the most abundant humilitie was, ỹ he suffred vpon the crosse betwene two murderers. It was a harde sufferynge, that he suffered for wycked men. It was moze harde that he suffered of wycked men. But the farre hardest of all was, that he suffered with wycked men and the same deathe that wycked men and murderers dyde suffere. And what deathe? Verelye

mat.xi.

he

he suffred the death of the crosse. This deathe was worste of all othere sortes of death. For those that were put to this deathe were fyrste nayled vppon the crosse, handes and fete drawne on lengthe and stretched abrode, hāged vp in the ayre, quicke, naked and bledynge, not bycause longer lyfe should folowe therby, but the deathe it selfe was by reason therof prolonged to make the payne the more, leste the shortenesse therof should lesse haue ben felte. Hanging, drowning, Joh.xix. headyng, be paynes sone ouerpassyng. But the death of the crosse long tyme doeth moest pamfully endure in whiche they were wonte to breake theyre legges, to the intente to make them dye more paynefullye. This death of the crosse surely was the worste death that the Jues coulde ymagine for hym to suffer, but The signe of the Crosse. yet Christ dyd chose this death, and entended to sette it to be his signe, and to make of it his bage, that all men beleuing in him, should in theyr foreheades make this signe of the crosse (as it was prophecyed and Ezec.ix. figured before by the prophete Ezechiell) and to might glory in the crosse of Christe. As sayntPaule to the Gala.vi. Galathians sayeth. God forbyd that I shulde gloze in any thynge, saue in the crosse of oure Lorde Jesu Christ, by whiche the worlde is crucified to me, and I to the worlde. There was nothing before, more paynfull ne more intollerable to the fleshe of man, then death of the crosse. And againe there is now nothing more glorious seth forth in the forehead of a christen man, then is the signe of the crosse. Here we may lerne what high rewarde in heauen is reserued and layde vp to a christen man, when Christe hath gyuen suche an honoure to the forme of the crosse, representynge

to vs

to vs his passion, for now the fourme of the crosse is so honoured amongest christen men, ꝙ yf a man worthy to dye shulde be crucifyed, it shulde be thought amongest christen men, that he shuld therby rather be honoured then repzoched and rather hyghly auanced then punished. The crosse is nowe euery where amongest christen people sette vp as an atche tryumphall agaynste the deuell, declarynge vnto vs the victorye and triumphe, that Chzyste vpon the crosse obtayned agaynst the deuell in disannullyng ꝙ bond of our synne, wherin we were bonde to the deuell, and fastenynge it beyng so cancelled to his crosse, as wytnesseth saynt Paule. It folowethe in the texte. Therfore god hath auaunced hym, and hath gyuen hym a name, that is aboue al names. Here it is to be noted, that god gaue to Chzyste hys exaltation, or auauncemẽte as to man, and not as to God. For ther was neuer any tyme before he was made man, that he in the forme of God was not exalted, nor no tyme that al thynges dyd not bowe downe to hym, that be in heauen, earth, and hell. And for that cause he sayth (therfore) that is to saye, for his manhode and forme of a seruaunte taken vpon hym, and vnited to his godhede, and for his obedience euen to the death of the crosse, For in the selfe same forme of man, in whych he was crucifyed: in the same he was exalted. And a name was gyuen hym aboue all names, that he beynge in the forme of a seruaunte, ryspnge fromme death of the flesshe to lyfe, and assendyng vp in to heuen, shuld be called the onely begotten sonne of God Which name he as the worde and the sonne of God eternally begotten of God and equall to God, had

Col.ii.

A name aboue all names.

before, of whiche thynge the angel that was sent to
Luke i. the blysſed vyrgyn Mary before his byrth prophecied, sayenge: That holy thynge whiche shall be borne shalbe called the sonne of God. Thys hygh exaltation and abauncement of Chryst gyuē to him for his manhode and sufferaunce of death for mankynde, is
Math xxviii. lyke to that, that Chryst hymselfe spake of sayenge. All power is giuen me both in heuen and in eath, which wordes he spake of his manhode, and not of his godheade. for by his godhead, he had this powre before he was man. It foloweth in the text. In the name of Jesu euery knee shal bowe downe of all thinges that be in heauen, or that be in earth, or that be in hell, ỹ is to saye, of angels, of mē, and of dyuels. Certaynly ỹ angels of heauē at his ascensyon glorifyed in hym the nature of man, they bowed downe to hym beyng exalted aboue al angels. Also men in erth do glorify in hym, they knele downe to hym, and worshyp hym, as theyr redemer, and as god and man. The dyuels finally stoupe downe to hym for feare, and one of the whom he chased out from a body possessed by hym, said to hym: I knowe that thou arte the holy man of God. Yea all the dyuels shal knowe his power, whē he shall syt in iudgement, rewardynge good men, & punyshynge the euyll, accordynge to theyr deserues.
What bowyng at the knee is. Now by the bowynge downe of euery knee, is ment the submissiō and mekenyng of al creatures to theyr maker not that eyther angels or dyuels haue bodely knees, but bycause we men that haue bodyes, in our submission and humbeling of our selues do bow our knees. And therfore submission of all creatures to theyr maker is ment therby. The dyuels also fea-

red

red his power, and bowed downe to hym, when his soule with his godhead descended and wente downe into hell, there to delyuer the soules of al ryghtuous men whiche were deade before Chryst and were gone downe thyther, bycause heauen gates were not yet by hym opened. His godhed beyng ones knyt by his incarnatyon to his body and his soule, neuer departed after from eyther of them, but contynually abode with them, that is to saye with his bodye in the sepulchre, and with his soule descendynge into helt, neuer departynge from neyther of them, after his incarnatyon. And for this cause euery tongue shall cõfesse, that Jesus Chryste is oure Lorde, to the glorye of god his father, that is to saye to the hygh auaunce ment and preferment therof, for the glorye of the father is to haue such a sonne whiche is Lorde of all, maker of all, and God of al, to whom al peoples be liege subiectes & do obey, to whom al creatures bowe down, & fynally whom al tongues do exalte, prayse, and glorifye. The glorye of God the father is, that ỹ son shuld euery where be glorifyed, lyke as on the other syde where god ỹ son is dispised, there god ỹ father is dispysed & the blasphemy ỹ is spoken agaynst god the sonne, is spoken also agaynste god ỹ father, lyke as amongest men, dyshonoure done to the sonne downdeth to ỹ dyshonour of ỹ father. For betwẽ god the father, and god the son, is no difference, but that, that ryseth and cometh by the dyuersyte of theyr psonnes. And therfore the honour and dyshonoure of god the sonne stretcheth to the honoure and dyshonour of god the father. Where the sonne is perfyt in all thynges, it is the honour of the father that so be-

The glorye of God his father.

gat hym, of whom he had it. And where he nedeth nō thynge, it is the honour of his father, of whō he hath all plenty & fulnes. And where he by his godhede is not inferior to his father, it is the honour of his father, of whom he hath the same substance, & the same essence, and where he is wyse, it is the honour of the father, whose wysedome he is, and where he is good it is the honour of the father, of whom he hathe it. Moreouer where he is almyghty, it is the honour of ỹ father, whose arme he is. In all theke thynges it is the hygh honour of God the father, that he eternally begat a sonne of so muche glorye. And surely it is a great proufe & declaracyon, that Chryste the sonne of God is God by nature, for that he humbled hym selfe, takynge mans nature vpon hym. For he knewe that by his humylyte and lowlynes he coulde suffer no damage in the hyghnes of his Godly nature syth his Godlye nature coulde not be hyd, nor kepte vnder ne yet oppressed by any humilytye. His humylyte therfore is an euident proufe and strong argumente of his naturall Godhede. And therfore yf any man wol desyre to be great in vertue, let hym humble hym selfe, for humilite shewethe the greatnesse of vertue. Let hym folowe Chryst in humilytye, & he shal gayne great thynges therby. He that is poore in vertue fea reth to humble hymselfe, lest he myghte fall from his feyned & dissembled heygth. But on the cōtrarye he that is ryche in vertue, stycketh not to hūble hymself knowyng he hath in hym vertue, wherby he shalbe a uaūced, which vertue can not be hyd, euen as a candel bournyng can not be hydde in a darke house, or as a swete smell can not be hyd in anye corner but it

wyl

wyll by the good sauour therof disclose where it is, and allure men to take vp the thynge that so smelleth. So we se (good people) in the epistle of this day that Chryst for his hũblenes hath receyued auaunce ment & exaltatyon, as he hymselfe wytnesseth, for his obedyence the honoure to haue a name aboue all names, for his pacience & his passyon he hath receyued power ouer al, þ al creatures do bow downe to hym. Lastly for his infinite charite agaynst mãkynd he receyueth of all faythfull people, laude, prayse, & glory And thus haue we hitherto declared þ meaning of þ epistle of this day, by which ye may se þ the lowlynes & obedyence of chryst, doth so far surmũt al exemples of humplyte and abedience of the olde testament as the bryght shynynge of the sonne is aboue þ dymme light of an olde lanterne. For yf we shuld cõpare the hũblenes & obedyence of Abraha, who left his cõtrey of Chaldee by gods cõmaũdement, & went forwardes not knowynge whyther he shulde go, to the hũblenes and obedyence of Chryste, which discended from heauen to be incarnate & to suffer deathe for vs in form of man: there is almoste no comparyson, for where al the worlde is full of mysery: Abraham wente but frõ one wretched place therof, to an other muche lyke. But Chryste, beynge the sonne of G O D from the begynnynge euer in glory, and in heauen with his father. where no mysery euer was, nor none can be, came downe from thens to be incarnate, and to lyue in this wretched worlde, knowynge it before to be þ vale of mysery, Lykewyse yf we shulde compare Isaac, whiche when his father wente to sacrifyce hym bare the fagot that shulde make the fyer of his sacry Math. xxiii.

fyce, to Cryst bearynge his crosse, when he went to his death (wherof Isaac was a fygure) the obedience of Isaac is farre beneth Chrystes obedyence. For Isaac goynge with his father, knew nothynge what his father dyd meane, when he bade hym beare the fagotte, which appeareth by that when he asked his father where the sacrifyce was, that shulde be brent. But Chryste the sonne of God, before he was mayde mā, knewe all the counsell and secretes of the father of heauen, and yet he was content wyllyngly for our sake to be made man, and to suffer deathe vpon the crosse, yea he shewed before to his dysciples, that he wolde and shulde so do, so that in comparynge the greate and infinite lowelynes and obedyēce of chryst with the humylyte and obedyence of other that were in the olde testamente, we shall fynde them to be, as sayncte Paule sayth, but fygures and shadowes, euen as fygures of mē paynted, be farre vnder the lyuyng bodyes of men. Wherfore as ꝑ lyuyng bodye of man farre passeth in substaunce the shadowe of the same: so do the vertues of chryst so farre excede the vertues of good men that in the olde testamente were fygures of hym, that is vertues be further aboue theyr then heauen is aboue the earth. Nowe this holye weke we be byddē and called by the churche to come to the great supper of our blessed Lorde Chryste Iesus, and to eate of the heuenly meate & of the breade of lyfe, that came frome heauen, the blessed bodye of our sauyour Iesu Chryst in the sacramente of the aulter, Vnto whiche assuredly we maye not go in our fylthy and spotted cote, leste we commynge thyther, not hauyng the cleane garment of our soule that we

receyued

receyued at oure baptisme, be thurst out frō the feast And therfore we muste make cleane oure garmente, before we be bolde to go thyther. But I feare me sore, leste many shall make suche worldly excuses, as be wrytten in a parable, in the gospell of Luke, some sayeng, they be newe maryed, and therfore they may not come, which doth signifie men giuen so to carnal pleasure of the body, that they care not to come to heuen, some sayenge, they haue boughte fyue yoke of oren, whyche signifie those that folowe the sensualitie of theyr lustes and wordly busynes, some sayeng they haue bought a vyllage, which betokeneth those that purchase landes here in harth, and care not by fayeth and good lyuynge to purchase heauen. All whiche sorte of men shall not taste of that supper, as it is wryten. But God forbyd that any of vs shulde be of that sorte. Wherfore good people let euery one of vs prepare our selfe, and make cleane our spotted and fylthy garmente. Let vs purge the tabernacle of oure soule, and make it a lodgynge worthy to receyue Christe into oure house so as he dysdayne vs not for the fylthines of oure vncleane lyuynge.

worldly excuses.

Luk.xiiii bxorem duxi.

But how may this be done? suerly by no meane but by due penaunce and callyng for mercy to God with a sorofull harte, that we hauynge receyued so innumerable benefytes of hym, so lyttle haue regarded oure obedience to his commaūdementes, proudely and vnkyndly dispysyng hym, and more regardyng oure owne wretched luste and plesure in all worldly delytes, than God. Let vs folowe the exhortation of almyghty God spoken to vs by the mouth of Johel sayenge. Turne ye synners agayne to me by fastyng

Joel. ii.

by

by weppynge, by muche lamentynge youre wiserable estate, and teare a sonder youre hartes and nat your clothes. Almyghty god wyll rather regarde a sorowful and contryte hart to dwel in, then al the temples that we can buylde for hym. As it is wrytten in the laste chapiter of Esay. Let vs knowledge oure owne faultes fyrste, before we be accused of them at iudgement. Let vs wepe for our vngracyous lyfe, and sure it is god wyll regarde oure teares. The prophet Dauyd sayeth. Almyghtye God, I haue shewed my lyfe to the, and thou hast put my teares in thy syght. We that haue misused our eyes al the yeare in the regardyng worldly pleasures, so that through vehemente ioye somtym ȳ teares haue brast out with much laughyng, now let vs wepe as dauyd teacheth vs saying to almyghty god. The teares haue ouerflowed out of my eyes because they haue not regarded and kepte thy lawe. Let vs folowe the counsayle of sayncte Paule whych sayeth. As ye haue gyuen your membres to serue to do wronge, so gyue your membres to serue iustyce to your sanctifyeng Dauyd saeth also, I haue trauayled in my waylyng. I shal washe euery nyght my bed with weppyng teares. And after that he sayth God hath harde the voyce of my weppynge, for god verely regardeth teares commyng forth of a contrite harte. If thou say, thou canste not wepe, thou doste confesse thy folye. If thou by any myschanche doste lese any worldely substaunce, as yf thy house be robbed, thy shyppe which was laden with marchandyse perysshed in the see, thy wyfe that thou dyd loue, departed, thy sonne deade, thou canst wepe moche more then ynough, but where thy soule is by synne departed

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psal. lv.

psalm. cxlviii

Rom. vi.

Psal. xi

ted from almyghty God (whiche departyng frō hym is very death of the soule) lyeth styrkynge in synne, not foure dayes as the body of Lazarus dyd in hys graue, but much more thā foure monethes, yea thyse foure monethes, canst thou not wepe? Surely thou haste greate cause to bewayle thy selfe. For what exchaunge canste thou deuyse to make so deare to the, as thy soule is? Wherfore (my frēdes) let vs with the swerde of the spirite, whiche (as sayne Paule sayeth) is the worde of God, make a quycke sacrifice of oure selues with a sorowfull harte, bycause we haue broken Gods commaundementes, applyeng the sharpe worde of God to oure synfull lyfe, that we maye ther with kyll oure fond appetites and al fleshly & worldly lustes, and so makyng of oure sorowful hart a sacrifice to almyghty God, purchase his mercy therby, as he hath promysed vs by his prophete Dauid, sayenge. The sacrifice to God is a spirite troubled with sorow, and thou God wylt not despise a hart contrite and mekened. We must bryng forth frutes of oure penance by the amendement of our synfull lyues, as saint John Baptist sayde to the Jues. For God may not be mocked with the sayre wordes only of a synner sayeng: I am a synner, and yet wyll not amende. But God loketh whether those wordes come frō the harte that is contrite. Which yf they do amendemēt of the euyll lyfe wolde ensue, & good workes shulde there spryng out, where ỹ euil did grow before, which new sprynging of good workes is ỹ frute of penance We must also go forwarde in the waye of our Lord, and not stande styll, for els we can not come to oure iourneys ende. And therfore Dauid sayeth. The vn-

psal. l.

Mat. iii.

psalm. cxviii.

ſpotted men be bleſſed that go forwarde in the waye of oure Lorde he that ſayeth he dwelleth in Chriſte,
Joh.ii. muſt walke after Chriſte in his waye, whiche is hys cõmaundementes as he hymſelfe dyd. For this cauſe we may not ſtande ſtyl, but go on in doynge good to oure iourneys ende, as he dyd. Paule ſayth. Be ye
Gal.vi. ſtraie not, God can not be mocked, ſuche as a mã doth ſowe, ſuche ſhal he reape, he that ſoweth in the fleſhe, ſhal reape therof corruption: & he that ſoweth in the ſpirite, ſhall of the ſpirite reape lyfe euerlaſting. Let vs not ceaſe in good doynge, for we ſhal reape it, not faylyng, whan the tyme commeth. Then whyles we haue tyme, lette vs do good to all men, and chiefly to them whiche are of the houſholde of our fayth. And let vs thynke that as we ſhulde ſtudye to be ryche in
Jac.ii. fayth (for Chriſt chale ſuch to be of his flocke though they were poore in worldely goodes) ſo muſt we ſtu-
i.Ti.vi. dye to be ryche in good workes, as Paule wryteth to Timothe where he byddeth hym teach the ryche men of the worlde to be ready wyth theyr goodes to helpe the poore and to make therby a treaſure in heuen, and to be rich in good workes. So for theſe two richeſſes the one, the rycheſſe of fayth, the other the rycheſſe of good workes, we ſhulde chiefly ſtudye. Alſo Chriſte
Mat.vi. doth teache vs thre chyef exercyſes which wyl helpe greatly to the amendement of our lyfe, that is to ſay
Faſtyng. Almeſe. faſtynge to tame therby the inordinate luſtes of the fleſhe. Almeſſe dede, to refrayne couetouſneſſe and to helpe to redeme our ſynnes therwyth, & prayer to all myghty God, therby to abate our pryde & hygh cou-
Mat.vii. prayer rage, that we not truſtynge of oure ielues but of hys helpe, maye alke of hym thinges neceſſary for vs frõ

tyme

tyme to tyme. And that we ſhulde ofte praye, Chryſte teacheth vs by the parable of the wydowe, whiche by her importunitie & ofte crieng to the wycked Judge that feared neyther God nor mã, obteyned at the laſt Juſtice of hym. We rede alſo of Chryſte that he ſom tyme prayed al nyght to God. And ſaynt Paule ſayeth to the Coloſſians, gyue you to prayer watchynge therin with thankes gyuynge. And to Timothe he writeth. She that truly is a wydow, let her gyue her ſelfe to prayer nyght and day. And to the Theſſalonians. Praye without any daye leauyng of, not that we ſhuld do nothing els, but that we ſhuld ofte amonge other thynges that we do pray to almyghty God, callynge hym to remembraunce that he maye helpe vs, in al our dedes puttyng oure confidence in him. And ſurely this thyng we myght eaſely do, ſayeng diuerſe tymes on ỹ day though it were but one Pater noſter at ones, ſo that Chryſte thereby ſhulde be not farre from our remembraunce, nor we ſhulde not by worldly pleaſures or buſynes ſtray abrode farre from hym nor the deuyll ſhuld not ſo boldely approch vnto vs, ſeynge vs alwayes vnder the wynge and ſauegarde of our heauenly father. And ſurely yf we coulde thus diſpoſe our ſelfe, our thinges ſhuld proſper much better in this worlde, & we ſhuld alſo therby pleaſe almyghty God, & at laſte come to the glorie euerlaſtynge. Wherunto our ſauyoure Jeſu Chryſte, who hathe redemed vs brynge vs all. Amen.

Lu. xviii
Luk. vi.
Col. iiii
Tim. v.
i. Theſſ. v.

The paſſion on palme ſonday. The xxvi. chapter of Mathew.

IEsus sayde vnto his disciples. Ye knowe that after two dayes shalbe Easter, and the sonne of man shalbe delyuered to be crucified. &c.

An exhortation vpon the Passion.

IT shulde not become vs, welbeloued audience in our lord, beyng that people whiche be redemed frō the dyuel, from synne and death, & from euerlastynge damnatyon by Chryste, to suffer this tyme to passe forth without any meditatyon and remēbraūce of that excellent worke of our redemption, wrought as aboute this tyme throwe the greate mercy & charitie of our Sauyour Jesu Chryste for vs wretched synners and his mortall enemyes. For yf a mortall mans dede done to the behoue of the commen welth be had in remembraunce of vs with thankes for the benefyte and profyte whiche we receyue therby, how moche more iedely shulde we haue in memorye this excellent acte and benefyte of Christes death, wherby he hath purchased for vs the vndoubted pardon and forgyuenes of oure synnes, wherby he made at one the father of heuen with vs in such wyse that he taketh vs now for his louing children, and for the true inheritours vnder chryst his natural sōne of ỹ kingdom of heauen. And verely so muche more dothe chrystes kyndenes appere vnto vs, in that it pleased hym to Phil. ii. delyuer hymselfe of all his Godly honoure which he was equally in with his father in heuē, and to come downe in to this vale of miserye to be made mortall man and to be in the state of a moste lowe seruaunt, seruynge vs for oure wealth and profyte, vs I saye which were his sworen enemyes, which had renoun

ced

ted his holy lawe and commaūdementes, and folow ed the lustes and synfull pleasures of oure corrupte nature. And yet I saye dyd Chryste put hymselfe be twene godes deserued wrath and our synne, and rent that obligatyon wherin we were in daunger to God and payed our dette. Oure dette was a great dele to great for vs to haue payed, And with out paymente God the father coulde neuer be at one with vs. Ney ther was it possible to be loosed frō this dette by our owne habilitie. It pleased therfore hym to be the pay er therof and to discharge vs quyt. Who can now cō syder the greuouse dette of synne which coulde none otherwyse be payed but by the death of an innocente and wyll not hate synne in his harte? If God hateth synne so muche, that he wolde allowe neyther mā nor angell for the redemptyon therof, but onlye the death of his onely and welbeloued sōne, who wyl not stand in feare therof? Yf we then woll consyder this; that for our synnes this moste innocente lambe was dry- uen to death, we shall haue muche more cause to be wayle our selues in ẏ we were the cause of his death, then to crye out of the malyce & crueltie of the Iues whiche pursued hym to his death. We dyd the dedes wherfore he was thus stryken and wounded, they were only the ministers of our wyckednesse. It is mete thā we shulde steppe lowe downe into our hart; and be wayle our owne wretchednesse, and synful ly uynge, let vs knowe for a certentye, that yf the moste dearlye beloued sonne of God was thus punyshed and strykē for the synne which he had not done hym- selfe: howe moche more oughte we sore to be stryken for oure dayly and manyfolde synnes whiche we cō- Col.ii.

myt agaynst God, yf we ernestly repente vs not and be not sorye for them. No man can loue synne which God so moche hateth, and be in his fauoure. No man can saye that he loueth Chryste truly, and haue his greate enemye (synne I meane the authoure of his death) familiar & in frendshyp with hym. So much do we loue god and Chryste as we hate synne. We ought therfore to take great hede, that we be not fauorers therof, leste we be foūde enemyes to god, and traytours to Chryst. For not only they whiche nayled Chryste vpon the crosse are his tormentours and crucifiers, but all they (sayth saynt Paule) crucifie a-
Heb. xi. gayne the sonne of god as much as in them, that do commytte vice and synne which broughte hym to his death. If the wages of sine be death, and death euer-
Rom. vi. lastynge. Surely it is no small daunger to be in seruice therof. Yf we liue after the flesh and after the sin
Ro. viii. full lustes therof: saynte Paule threateneth yea almyghty god in saynt Paule threatneth that we shal surely dye. We can none otherwyse syue to god, but
Ro. viii. by dyeng to synne. Yf Chryste be in vs, then is syne deade in vs, and yf the spirite of god be in vs whiche reysed Chryst from death to lyfe, so shal the same spi-
Ro. viii. rite rayse vs to the resurrection of euerlastynge lyfe. But yf synne rule & raygne in vs, than is god which is the fountayne of al grace and vertue departed frō vs, than hath the deuyll and his vngracyous spirite rule & dominiō in vs. And surely yf in such miserable state we dye: we shal not ryse to lyfe, but fal down to death & damnation & that wout ende: for christ hath not so redemed vs frō syne ẏ we shuld saufly returne therto agayne, but he hathe therfore redemed vs,
that

that we shulde forsake the motions therof and lyue to ryghtuousnes. Yea we be therfore washed in oure baptisme from the rylthynes of synne, that we shulde lyue afterwarde in the purenes of lyfe. In baptyme we promysled to renounce ỹ deuel and his entisemẽts we promysled to be (as obediente chyldren) alwayes folowynge Gods wyll and pleasure. Than yf he be our father in dede: let vs gyue him his due honoure. Yf we be hys chyldren, let vs shewe hym oure obedience, lyke as Christ openly declared hys obedience to hys father whiche (as sayut Paule writeth) was obedient euen to the very death, the death of the crosse. And thys he dyd for vs all that beleue in hys name. For hymselfe he was not punyshed, for he was pure and vndefyled of all maner of synne, he was woũded (sayth Esay) for oure wyckednes and stryped for our synnes, he suffered the penaltie of them hymselfe to delyuer vs from daunger, he bare (sayth Esay) al our sores & infirmities vpon his owne backe. No payne dyd he refuse to suffre in hys owne bodye, ỹ he myght delyuer vs from payne euerlastynge. Hys pleasure it was thus to do for vs, wout our deseruing. Wherfore the more we se our selues bound vnto hym: the more he ought to be thanked of vs, yea and the more hope ought we take ỹ we shal receyue al other good thinges of his hand, in ỹ we haue receyued the gyfte of his only sonne through his bountiful liberalitye. For yf God (sayth sayut Paule) hath not spared hys owne sonne frome payne and punyshemente, but delyuered him for vs al vnto the deathe: howe shuld he not gyue vs al other thinges with hym? Yf we want any thynge eyther for bodye or soule: we maye la we-

Christ hath not so redemed vs from syn that we shulde lyue in synne.

Mal. viii

Phil. ii.

Esa. iiii.

Ro. viii.

fullye

fully and boldly approche to God as to our mercyful
father to aske that we desyre, and we shall optayne it,
Joh.i. for suche power is gyuen to vs to be the chyldren of
Mat.vi. God so many as beleue in Christes name. In his
name what soeuer we aske, we shal haue it graunted
vs. For so well pleased is the father almyghty God
wyth Christ his sonne, that for hys sake he fauoreth
vs and wyll denye vs no thynge. So pleasaunt was
thys sacrifice & oblation of his sonnes death, whiche
he so obedyently and innocently suffred, that he wold
take it for the only and full amendes for all the syn-
nes of the worlde. And suche fauour dyd he purchase
by hys death of hys heuenly father for vs, that for
the deseruing therof (yf we be true christians in dede
& not in worde only) we be nowe fully in Gods grace
againe, & clearly discharged frō our synne. No tonge
surely is able to expresse the worthynes of this so pre-
cioule a death. For in thys standeth the cōtinual par
done of our dayly offences, in this resteth oure iusti-
Act.xiii. fication, in thys we be allowed, in this he purchased
the euerlastynge helthe of al our soules. Yea there
is none other thyng that can be named vnder heuen
to saue oure soules, but thys only worke of Christes
precioule offerynge of hys bodye vpon the alter of
the crosse. Truly there can be no worke of any mor-
tall man (be he neuer so holy) that shall be coupled in
merites with Christes moste holy acte, for no doubte
all oure thoughtes & dedes were of no value, yf they
were not allowed in the merites of Christes deathe.
All our ryghtuousnes is ferre vnperfecte, yf it be cōpa
red vnto Christ⁹ righteousnes, for in his actes & dedes,
there was no spotte of synne or of any vnperfectnes

And

And for this cause they were the more hable to be the true amendes of our vnrighteousnesse, where oure actes and dedes be full of imperfection and infirmities, and therfore be nothinge worthy of them selues to sturre God to any fauour, much lesse to chalenge the glorie that is due to Christes act and merite. For not to vs (sayeth Dauid) not to vs, but to thy name gyue the glorye O Lord. Let vs therfore (good people) with all reuerence glorifie his name, let vs magnifie and prayse him for euer, for he hath dealte with vs according to his great mercy, by himselfe hath he purchased our redemption. He thought it not inough to spare him selfe and to sende his angell to do this dede, but he wolde do it him selfe that he might do it the better, and make it the more perfyte redemption. He was nothing moued with the vnspeakable paynes that he suffred in the hole course of his longe passion, to repent him, thus to do good to his enemies, but he opened his hart for vs, and bestowed himselfe holly for the raunsoming of vs. Let vs therfore now open our hartes againe to him, and studye in our lyues to be thankefull to suche a Lorde, and euer more to be mindeful of so great a kindnes. Yea, let vs take vp our crosse with Christ and folowe him. His passiō is not only the raunsome and hole amendes for oure synne, but it is also a moste perfyte example of all patience and sufferaunce. For if it behoued Christ thus to suffre and to entre into the glorie of his father, how shulde it not become vs, to beare patiently our small crosses of aduersitie and the troubles of this worlde? For surely (as sayth saynt Peter) Christ therfore suffered, to leaue vs an example to folowe his steppes.

Our dedes be full of imperfectiō

Psa.cxiii.

Hebre.i.

Act.xvii.

1 pet.ii.

ij.tim.ij And yf we ſuffere with hym, we ſhall be ſure alſo to
reigne with him in heauen: Not that the ſufferaunce
Ro.viij. of this tranſitory life ſhuld be worthy of that glory to
Math.v come, but that we ſhuld gladly be contente to ſuffer to
be lyke Chriſte in our lyfe, that ſo by oure workes we
may glorifye our father whiche is in heauen. And as
Heb.xi. it is peinful and greuouſe to beare the croſſe of Chriſt
in the greffes and diſpleaſures of this lyfe: ſo it bring-
geth forth the ioyfull fruyte of hope in all them that
be exerciſed therewith. Lette vs not ſo much beholde
the payne, as the reward that ſhal folow that labour.
May let vs rather endeuer oure ſelues in oure ſuffe-
Iaco.i. rance, to endure innocently and gyltles, as our ſaui-
our Chriſt dyd. For yf we ſuffer for our deſeruinges,
than hath not pacience his perfyt worke in vs, but yf
i.Pet.ij. vndeſeruingly we ſuffer loſſe of goodes and lyfe, yf
we ſuffre to be cupll ſpoken of for the loue of Chriſte,
The pati ence of Chriſt. this is thankeful afore God. For ſo dyd Chriſt ſuffre,
he neuer dyd ſinne, neither was there any gyle found
in his mouth. Yea when he was reuyled with taũtes,
he reuyled not agein. whã he was wrongfully dealte
with, he threatened not again, nor reuenged his qua-
Perfyte pacience. rel, but deliuered his cauſe to him that iudgeth right-
ly. Perfyte pacience careth not what or howe muche
it ſuffereth, nor of whõ it ſuffereth, whether of frende
or foo, but ſtudieth to ſuffre innocently and without
Math.v deſeruynge. Yea he in whome perfyte charitie is, ca-
reth ſo lytle to reuenge, that he rather ſtudyeth to do
good for cupl, to bleſſe and ſay wel of them that curſe
him, to pray for them that purſewe him, accordyng to
the exemple of our ſauiour Chriſt who is the mooſte
perfyt exemple and patterne of al meknes and ſuffe-
rance

eance, which hangyng vpon his crosse in moste fer-
uente anguysh, bledyng in euery parte of his blessed The me-
bodye, beyng sette in the myddes of his enemyes and kenes of
crucifiers, and not withstandynge the intollerable Christe.
paynes whiche they sawe him in, beyng of them moc-
ked and skorned despytefully without all fauour and
compassion, had yet towardes them such compassion
in hart, that he prayed to his father of heuē for them, Lu xxiii.
and sayd: O father forgyue them, for they wote not
what they do. What pacience was it also whiche he
shewed, whā one of his owne apostles and seruaūtes,
whiche was put in trust of him, came to betraye hym
vnto his enemies to the death? he sayd nothing worse Mathe.
to him, but frēd wherfore art thou come? Thus good xxvi.
people shuld we call to mynde the great exemples of
charitie which Christ shewed in his passion, yf we wol
frutefully remembre his passion. Suche charitie and
loue shuld we beare one to an other, yf we wold be the
true seruauntes of Christe. For yf we loue but them
which loue and say wel by vs, what great thing is it Math.v
that we do sayth Christe? Do not the Panyms and
open sinners so? We must be more perfyt in our cha-
rite then thus, euen as our father in heuen is perfite,
whiche maketh the light of his Sunne to ryse vpon
the good and the bad, and sendeth his raine vpon the
kynde and vnkynde. After this maner shuld we shew
our charitie indifferētly, as wel to one as to an other,
as well to frende. as foo, lyke obedient children after
the exemple of oure good father in heauen.
For yf Christe was obedient to his father euen to
the deathe and that the mooste shamefull deathe (as
the Jues estemed it) the deathe of the crosse, why

shulde not we be obedient to God in lower poyntes
Ec.xxviii of charitie and patience? Lette vs forgyue than oure
neighbours theyr smale fautes as God for Christes
sake hath forgyuen vs oure greate. Yt is not mete
that we shulde craue forgyuenes of our great offeces
at Gods handes, & yet wyl not forgyue ỹ smale tres-
passes of oure neighbours againste vs We do calle
for mercy in vayne, if we wyl not shewe mercy to our
Math. neyghboures. For if we wyll not put out wrath and
xviii. displeasure forth of our hartes to our Christian bro-
ther, nomore wyll God forgyue the displeasure and
wrath that our synnes haue deserued afore hym. For
vnder this condition dothe God forgyue vs, yf we
forgyue other. It becommeth not christen men to be
harde one to an other, nor yet to thynke theyr neygh-
bour vnworthy to be forgyuē, for how soeuer vnwor-
thy he is, yet is Christe worthye to haue the do thus
muche for his sake, he hath deserued it of the, ỹ thou
shuldest forgyue thy neyghbour, and God is also to
be obeyed which commaunde vs to forgyue, if we wil
haue any parte of the pardone whiche oure sauiour
Jaco.v. Christ purchased ones of God the father, by shedyng
of his precious bloude. Nothynge becommeth
Christes seruauntes so much as mercy and compas-
sion. Lette vs than be fauorable one to an other and
pray we one for an other that we may be healed, from
al faulties of our life, the lesse to offend one the other
and that we maye be of one mynde and of one spirite
agreing to gether in brotherly charitie and concorde
euen lyke the deare childrē of God. By these meanes
Ephe.v. shall we moue God to be merciful to vs synners, yea
and we shalbe hereby the more redy to receiue our sa-
uiour

niour and maker in his blessed sacrament to our euer lasting comforte and helth of soule. Christ deliteth to entre and to dwel in that soule where loue and charitie ruleth, and where peace and concorde is sene, for thus writeth saint Jhon, God is charitie, he that abydeth in charitie abydeth in God, and God in him, and by this (sayth he) we shal know that we be of god yf we loue oure brothers. Yea and by this shall we know, that we be shifted from death to life, yf we loue one an other. But he whiche hateth his brother, saith the same apostle, abideth in death euen in the daunger of euerlasting death, and is moreouer the chylde of damnation and of the deuyl, cursed of God and hated (so longe as he so remaine) of God and of all his heauenly company. For as peace and charitie make vs the blessed children of almighty God, so doth hatred and enuy make vs the cursed childrē of the deuil God gyue vs all grace to folowe Christes exemple in peax and in charitie, in pacience and sufferaunce, that we now may haue him our gest to entre & dwell within vs, so as we may be in ful surette hauing such a pledge of our saluation. Yf we haue him and his fauour, we maye be sure that we haue the fauour of God by his meanes, for he sitteth on the ryght hand of his father as our proctour and atturney pledynge and supynge for vs in all oure nedes and perelles. wherfore yf we wante any gifte of godly wisedome, we may aske it of God for Christes sake, and we shall haue it. Lette vs consider and examyne oure selfe in what want we be concernynge this vertue of charitie and pacience. Yf we se that our hartes be nothing inclined therunto in forgyuing thē that haue trespassed

1.Jo.iiij.

1.Jo.iij.

1.Jo.ij.

Ro.viij.

agaynste vs, then let vs knowledge oure wante and wyll of God to haue it. But if we wante it and se in our selfe no desire therunto, verily we be in a daunge tous case afore God, and haue nede to make moche ernest prayer to God that we may haue suche an hart chaunged, to the graftinge in of a new for onles we forgyue other, we shal neuer be forgiuen of God. No, not all the prayers and meretees of other can pacifie God vnto vs, onles we be at peace and at one with our neighboure, nor all our dedes and good workes can moue God to forgyue vs oure dettes to hym excepte we forgyue to other. He setteth more by mercye then by sacrifice. Mercy moued our sauiour Christe to suffre for his enmies it becōmeth vs then to folow his exemple. For it shal litle auaile vs to haue in meditation the frutes and pryce of his passion, to magnifie them and to delyte or trust to them, excepte we haue in mind his exemples in passion to folowe them Yf we thus therfore considre Christes death, and wyl sticke therto with faste faith for the merite and deseruing therof, and wyll also frame oure selfe in suche wyse to bestowe oure selues and all that we haue by charitie to the behofe of oure neighboure, as Christe spent himselfe holly for our profyte, then do we truly remembre Christes deathe, and being thus folowers of Christes steppes, we shall be sure to folowe hym thyther where he sytteth nowe with the father and the holy goost, to whom be all honour and glorie.

AMEN.

An

An exhortation before the communion or receiuyng of the blessed Sacramente of the aulter.

1.Corin.xi.

OUr Lord Jesus Chryst in that nyght, wherin he was betraied toke bread, gaue thākes and brake it, and sayde, take ye and eate ye, this is my bodye whiche shalbe betrayed for you, this do ye in remembraunce of me. So lykewyse toke he the cuppe after he had supped and sayde, this cup is the newe testamente in my bloude, as ofte as ye do this, do it in the remembraunce of me. So ofte as you shall eate this breade, and drynke this cup, you shall shewe forthe the death of our Lorde vntyll he come.

The sermon vpon this exhortation.

THe holy Apostle saynt Paule good christen people in the wordes before rehersed wryteue in his fyrst epistle to the Corinthians the.xi. Chapter declareth vnto vs howe that oure sauioure Chryste at his laste mawndye or supper, whiche he made with his Apostles that same nyghte that Judas betrayed him to his death, dyd ordeyne that holy sacrament of his precious bodye and bloude to be vsed and exercysed in his churche for a perpetuall recorde and memorye of his blessed death wyllyngly suffered of hym for the redemption and saluation of our soules, which thing he dyd that we hauyng alwaye in our syghte the remembraunce of his so great charitie shulde alwayes gyue thankes vnto hym for his benefyte. He wolde in no wyse that this dede of mercy wrought so costlye on his parte, and to so greate profyte of oure soules, shulde

matth. xxvi.

shuld weare out of minde and be forgotten, and therfore he hath ordeined this precious sacrament wher in he wold haue his owne blessed body and blonde to be receiued of vs with al reuerence in forme of bread, in pleadge of the cleare forgyuenes of our synne and for the surer gauge of our euerlasting saluation purchased for vs vpon the tree of the crosse. Cõsidre now my frendes, how much bounde we be to so mercifull a Lorde, which wolde so redely bestowe his body and blonde for vs, and wolde leaue vs no lesse gage, than the same to put vs in remembraunce of him. What more precious token can we haue of his loue to vs, than himselfe thus alwaye to be present amonge vs, and to be receiued of vs? what coulde he do more for vs, than so many waies to bestowe himselfe holly for oure wealthe? He thoughte it not inoughe only to be himselfe a sauiour, and to be the phisicion of our soules, but he wolde haue vs so to esteme him, and assureth so to finde him, he clepeth vs vnto him to enioye and to fele within vs that comfortable health whiche commeth from him, as he speaketh by the prophete

Esa.lv. Esaye. Come to the waters all ye that be thyrsty, for I haue the water of lyfe. And who so euer drynke of

Joh.iiij. this water shall neuer thyrst agayne. Come therfore (sayeth he) to me all you that trauaile, and I wyl re-

Mat.xi. fresh you. Yf ye be thyrsty and desyre to be indowed with perfyte rightuousnes: come vnto me. Yf ye fele the greate heate of euyl lustes, come vnto me, and I wyll refresh you, come to me without money (sayeth he) come & bye that ye may haue to eat, but come with sure faith, for God selleth all his graces & goodes to

Ps.xxxiij true feith. Yea al his workes be inclosed in feith, he re-

quireth

quyreth neyther syluer nor golde to bye hys fauoure and grace wyth. Only hys eyes behold the fayth, as the prophet Jeremy sayeth. Discusse ye your conscience therfore & examyne your fayeth, that so ye maye receyue this breade of lyfe to youre goostly comforte, for thys is the true fode of ỹ soule, which who soeuer receyueth wyth fayeth, receyueth, eternall lyfe. Nothyng can swage the honger and thyrste of the soule so plenteously, as can thys heauenly bread our sauiour Chryst. In hym doubtles is al maner refreshing al nourysshyng & encrease of grace spiritual. That person cã neuer hõger or perish by fampyne in soule, that eateth hym wyth reuerente fayeth. Yea our bodye is nothynge so well nourysshed and kepte in lyfe by wyne or mylke or any such cõfortable nurysshmẽt, as our soule is preserued in lyfe & helth by the receyuyng of thys goostlye fode. If we receyue any other nurysshmẽt for ỹ lyfe of our soul thã this, we be much decepued, & worthy to here ỹ words of reproffe which God speaketh by hys prophet Esay in ỹ place before rehersed, wher he sayth: Why do ye lay out your money for the thyng that fedeth not and why spend you your labour about ỹ thynge that satisfyeth you not. But harken, rather vnto me sayth our lord & ye shal eate of the beste, and your soule shall haue her pleasure in plẽteousnes. Bowe downe your eares & come vnto me, take hede and your soules shall lyue, for I wyll make an euerlastynge conuenaunte wyth you, euen the sure mercyes which I promysed to my chosen seruaũt Dauid. Thus speaketh he vnto vs to ỹ intent to prouoke vs to come and to trust vnto hym. Therfore I exhorte you in the name of our Lorde Jere.b.

Esay .lx. God and w̄ the wordes of ẏ holy prophet, seke oure Lorde whyle he may be founde, cal vpon hym whyle he is nye. Let the vngodly mā forsake hys wayes, & the vnryghtuons hys ymaginations & turne agayn to our Lorde, so shal he be mercyful vnto hym, let no mā tarye and dyffer longe to returne to our God, for he ys redy to forgyue. If we haue strayed from his holy law and pleasure, and haue folowed the nawghty pleasures of our owne corrupt wylles: let vs now returne to hym that not only offereth vs mercy and peace, but also offereth hymselfe vnto vs wyth al his goodes and graces in thys holy sacrament. In dede yf we shulde consyder our euyll deseruynges to oure Lorde God, we were to farre vnworthy to receaue suche fauour at his hand: or yf we shuld beholde the moste excellent dignitie and maiestie of our sauiour Christe: we were to farre vnworthy to receyue hym for oure geeste to dwell wythin vs, for I praye you what is man which is so much defouled and corrupt in all kynde of vnryghtuousnes, of hymselfe worthy to receyue the most holy saynte of al sayntes the maker of al thinges & Lord of angels? The angels & archangels stand reuerently about hym, ẏ holy chosen company of heuen do honour hym w̄ most low reuerence & hūblenes Al ryghtuouse mē dread him in his most puyssaūt maiestie, & how dare thā a vyle synner draw nye to his presēce, yea and more ouer to receyue him? Verely yf hys owne mercyfull wordes & gentle callyng were not to be cōsydered more than our own deseruyng & worthynes, it were a thyng vnlyke ẏ we shulde be admitted to such a fauour & familiaritie w̄ the sonne of God, for in thys holy sacramēt Chryst is

holly

hollye knyte to vs & we be incorporate into his bo-
dy haupnge all one father together, one spirite & one
euerlastyng in heritaunce. Thys sacrament is called why it is
the holy communiō in ỹ we be so coupled to Christes called the
body, that what so euer is Christes, is also commen cōmuniō.
to vs and freely may we clayme hym wyth all hys
gyftes and graces, as yf they were our owne. Esaye Esay. ix.
recordeth the same when he sayth. A chylde is borne
for vs, and a sonne is gyuen vnto, vs, whose domi-
nion shall be on his shulder. He was not borne but
for vs hys deathe and resurrection, hys rygh teous-
nes and holynes al be oures and serue to oure weale
& cōmoditie, he was pore to make vs rych vō his he-
uenly ryches, he toke vpon hym oure frayele nature
to endow vs wyth hys godly nature. He was mor-
tal to make vs immortal, he cam downe into ỹ earth
to prepare vs a way into heuē, he was made ỹ sone
of man wyth vs, to make vs the sonnes of God with
hymselfe, he dystroyed syn, death and hel, and hathe
in the stede of them purchased for vs grace like & the
kyngdome of heauen. All these in thys holy commun-
ion be gyuen vnto vs, yf we by our fayth stedfastly
wyl sticke to his word, for what soeuer ourdeseruing
& worthynes is, his worde can not decepue vs where
he sayeth: Take ye, eate, ye, thys is my body whyche
is betrayed for you, thys is my blode whych is shed
for the remission of your synnes. In that he byddeth
vs take it, he signifieth to vs that it is oures, in that
he byddeth vs eate it, he signifieth that he is one sub-
stance with vs. Here ye se ỹ marueylous grace & ver-
tue of thys holy communion, whose worthynes and
excellencye no tongue is able to expresse nor declare.

Wherfore loke howe moche the more we be in det to our lorde that he hath prepared and ordeyned suche an infinite treasure for vs: so moche the more prayle & thankes shulde we render for his so great benefite yea and the more diligence shulde we take with oure selfe, that we come not vnreuerently to so reuerent & worthy a mistery. Nowe he cõmeth vnreuerẽtly that cõmeth not in fayth of chrystes promyse made in this sacrament, he cõmeth vnreuerẽtly that hath not due penaunce & purpose of amendement, he receyueth hym vnworthely that wyll not put forth rancor and malice out of his harte agaynst his neyghboure.

Wherfore he is vnworthy to be receyued in this holy cõmunion to the frendshyp & felowshyp of christe & his holy spiryte ꝑ wyll not in lyke maner forgyue his neyghbour his small offences & take hym in felowshyp of brotherly loue and charitie. Let vs then beseche god that we may haue his grace to receyue hym, as we ought to do. We se that he offereth hym selfe w̃ good harte vnto vs all/he calleth vs to peace & forgyuenes. Yt were therfore mete, we shulde with as good harte prepare our selues to receyne hym, he speakethe to vs all, he excepteth none but suche as woll by mysdoelyue and malyce excepte them selfe, he refuseth no man for his synne/yf he wol in repẽtaũce come vnto hym, for he came not into this worlde (as hymselfe sayeth) to call the ryghtuous, but synners
math. 15. to penaunce. He ordeyned this precious medicine of the sacramẽt of his body not for the ryghtuous, but for synners, as the wordes of his promise speketh vnto vs. He was borne (sayeth the heauenly messenger
math. 1. of god) to saue his people frõ theyr synnes, Yf then

we

we be synners, let vs here receyue our remedy, yf we be wounded and brouled in soule by our ofte fallyng in synne by offendynge the lawe of almyghtye god, in this sacrament may we come to the phisicio of our soules, to be healed & cured of al. Yf we be ouer weke in soule to perfourme the deuty ỳ god requireth of vs here may we be strengthed & refresshed w̄ spirituall grace, to do our deuty, for this is the breade of lyfe ỳ nourysheth that susteineth ỳ fedeth our soule. In the forme of breade & wyne it pleased Chryst to minystre his body and bloode, to signify vnto vs, that as our bodyes be strengthed and made lyuely by materiall breade: so is our soule repasted and nourysshed with his precyouse bodye, and lyke as the materiall wyne dothe comforte our body, refresshe, & make it cherefull, euen so be we refresshed and oure soules made glad & mery in this holy sacrament, in remembraūce howe his body was delyuered & his bloode shed for our synnes. No doubte we be to weake to fyght agaynst our inuisible and goostly enemye, yf we be not strengthed with this heuenly breade, we can neuer take cōfort and be mery in conscience before god onelesse we be strengthed in soule with this precious bloode. Yf we want any grace necessary: here maye we fynde it, for here is the incomparable treasure of all grace & vertue. What shall we then do but gyue our lorde prayses & thankes for his mercye & kyndnes? What can we do lesse to recōpēce so great kyndnes, but to be in lyke wyse fauorable to our chrystian brother, to pardone to helpe hym, to do hym good, & to bestow all that euer we can for chrystes sake? For surely he wyll none other wayes be requited & recō-

cõpkſed of vs, but by ſhewynge on our behalfe lyke mercy & charite to his ſeruaũtes our neyghbours. We haue not himſelfe now ĩ corporal p̃ſẽce of a natural body to herbrough him, to cloth hĩ, & to fede hĩ & therfore he hath cõmaũded vs to beſtow vpon oure neyghbour what ſoeuer we wolde beſtow & ſpend vpon himſelfe, & he promyſeth in his word, ẏ he wyl as thankfully take it, as yf it were done vpon his owne bodye. Whatſoeuer (ſayeth he) ye do to anye of thoſe lytle ones that beleue in me, ye do to me, and I wyll vndoubtely requyte you. It can not be loſte (frendes) whatſoeuer is done to him. Let vs not ſo moche cõſydre the worthynes or vnworthines of our neyghbours, in forgyuynge and pardonynge theyr fautes done to vs, in helping them & reueling them of theyr neceſſities, as that Jeſus Chryſt our captayne requireth ẏ thing of vs, and againe how Chriſt hath deſerued the ſame of vs. Yt is, I ſaye reaſon, yf we woll come to Chriſt in this ſacramente for pardone of our treſpaſſes & gyltes: that we ſhulde ſhewe pardon to our neyghbour. Let no mã thynke, but he taketh the precious bodye of Chriſt vnworthely & to his damnation, whiche wyll reteyne and kepe hatred in hys harte towardes hys brother. He doth lyke an infidel but playe and mocke wyth Chriſtes ſacrament that wyll not offer hymſelfe to peace and be at one wyth hys euen chriſten in loue and charitie. The name of this ſacrament is called (as I tolde you) the holy cõmuniõ, as wel bycauſe it maketh al Chriſtes goodes and graces commune to vs, as becauſe we ſhulde in commune offer fauoure and peace one to an other, & haue al gyftes and graces that God gyueth vs commonly

mat. xxv.

monly bestowed amonge oure selues, for thys sacra-
mente, where it is well receyued, maketh vs in com-
mune the membres of one bodye vnder Christe oure
heade, Wherfore lyke as one bodye is led wyth one
spirite: so shuld we agre together in one spirite of v-
nitie and peace. And as the membres of one bodye
be careful & helpyng the one for the other: so shulde
we be in lyke maner pitiefull the one to the other. Yf
we be chyldren all vnder one father almyghty God,
it is mete that we shulde lyke louyng chyldren be in
peace and concorde of harte and mynde one wyth an
other. Yt ys a greate thynge certaynly that I nowe
moue you to, but cõsyder, how greate a thyng ye shal
receyue in this holy sacrament yf ye receyue hym by
fayth and charitie worthyly, cõsyder on thother part
how greate damnation and daunger hangeth vpon
vs, yf for lacke of fayth and charitie, we receyue hym
vnworthely. Consydre that sayntt Paule openly say- 1.cor.xi.
eth, that God doth send many plages and punyshe-
mentes vpon al them that receyue him vnworthely.
Let vs examyne and proue oure selues, and so let vs
eate of thys holy breade. In any wyse, yf any of you
haue any quarell agaynst an other, go & be at peace,
or els loke for no peace in this sacrament, but rather Math. v.
for Gods hatred & indignatiõ. Go (sayth Christ) and
fyrst be thou made at one wyth thy neighbour before
thou cõmest to ỹ aulter to offer or do any pleasure to
me. Yf ye se in your hertes no redynes or wyl to this
dutie of recõcylynge your selues the one to ỹ other, &
yet ye wyl presume to come to Christes table: than be
ware, leste lyke as Judas receyued Christes body in
purpose of euyll lyke contynuynge hatred and false-

hode

hode towardes hys moste louynge and kynde mayster, and so deserued thy soden strooke of God to fall vpon hym, that the lyke fall not to you, but yf ye se the cupll disposition and inclination of your frowarde natures, and be sory to se ofkele the same and also, yf ye in harte and spetite be desyreous to be at peace, howe so euer your stomakes worke to the contrary, thē be ye not affrayd to come to this heauenly medicyne to be healed of thys your sycknes and infirmitye, for Christ offereth hym selfe to suche as kele them selues weake and sycke and woll be healed, he hateth verily no synners that be sory for theyr faultes, that woll wyshe themselues otherwyse, but suche doubtlesse be they, whom almyghty God doth hate, whose mynd and harte is holly set and bent agaynst hys lawe, which haue no remorse in theyr conscience of theyr offendynge God, which haue no towardnes nor purpose to be in loue and charitie wyth theyr neyghboure. Consyderynge these thynges wyth oure selues (my frēdes) let vs prepare our hartes through lowely repentaunce in renouncyng al oure olde lyfe, and lette vs inforce oure selues ernestly to begynne a newe lyfe in eyghtuousnes and veritie. Treuth it is we maye tryfle and dissemble wyth the worlde, but verily we can not tryfle ne dissemble wyth God, he searcheth the secrete corners of oure hartes, there is nothynge at all in no place hydde frome hys syghte. Lette vs then applye oure selfe by due penaunce, by true fayeth and vnfeyned charitie to receyue thys moste worthy geste, that we maye be knytte to hym and be of hys misticall body, hauynge Christe oure heade, oure captayne, oure defendoure, oure protec-

toure

toure. Let vs cõsider to what hygh preferment and dignitie we be called to in this sacrament, euen to haue hym dwellynge within vs, that is the moste myghty and the only Lorde, and ruler of all creatures, that is, the conquerour of all euyll and malyce wrought agaynst vs. Hauynge hym I saye for our buckeler and defender, we be clere out of daunger of all oure enemyes, hauynge this so puyssaunte and mercyfull a Lorde residente in oure hartes, we haue the fauour and the grace of the father in heuen and eke the assystence and confortable ayde of the holy goost, to whome beynge thre personnes in godhed be rendred all honoure and glory worlde without ende. Amen.

A sermon of the resurrection.

A ryght frutefull ser mon of the Resurrection of oure sauy-oure Jesu Chryst to be preached on Easter daye, or vpon any of the holy dayes folo-wynge.

Thema.

¶ Christus traditus fuit propter peccata nostra, et resurrexit propter iustificationem nostri. Roma. iiii. that is to saye.

The theme or proposition.

Chryst was delyuered for our synnes, and rose agayne for the iustifienge or tyghtu-ousnesynge of vs. Roma. iiii.

The exhortation.

IF euer at any tyme the greatnesse or ex-cellencye of any matter spirituall or tem-porall hath styred vp youre myndes to gyue diligente eare (good christē people & welbiloued in our Lorde and sauioure Jesu Chryste (I doubte not, but that I shall haue you nowe at this presente season mooste diligente and redye hearers of the matter, whiche I haue at this tyme to open vnto you. For I come to declare

that greate and mooste comfortable article of oure Christian religion and sayeth, the resurrectiō of our Lorde Jesus. So greate surely is thys article, and of so greate weyghte and importaunce, that it was thoughte worthy to kepe oure sayde Sauioure styll on earth after he was ryssen frome deathe to lyfe, for the confirmation and stablishemente therof in the hartes of hys dysciples. So that, as Luke clearely testifyeth in the fyrste chapter of the actes of the Apostles, he was conuersaunte wyth hys dysciples by the space of fourty dayes, continuallí together to the intent he wolde in hys persone nowe glorifyed teache and instructe them whyche shulde be the teachers other fullye and in mooste absolute and parfyte wyse the truthe of thys mooste Christian article whyche is the grounde and foundacion of our hole religion, before he wolde ascende vp to hys father into heauenes there to receyue the glory of hys moste triumphant conquest and victory. Assuredly so hyghly comfortable is this article to our consciences, that it is euen the very locke and keye of all our Christen religion and sayth. Yf it were not true (sayeth this holy Apostle Paule) that Christ rose agayne: then oure preachyng were in vayne, your sayth which ye haue receyued were but voyd, ye were yet in the daunger of your synnes. Yf Christe be not ryssen agayne, sayeth the Apostle, then are they in very euell case & vterli perished, that be entred theyr slepe in Christ. Then are we the most mysserable of al mē, whych haue our hope fixed in Christ, yf he be yet vnder the power of death and as yet not restored to hys blysse agayne. 1.cor.15.

2. But now is he ryſen agayne from death, ſayeth the apoſtle Paule, to be the fyrſte frutes of them that be a ſlepe, to the intente to rayſe them to euerlaſtyng lyfe agayne. Yea yf it were not true, that Chryſte is ryſen agayne: then were it neyther true, that he is aſcended vp to heauen, nor that he ſente downe from heauen vnto vs the holye gooſte, nor that he ſytteth on the ryght hande of his heauenly father, haupnge the rule of heauen and earthe, reygnynge as the prophete ſaye the from ſee to ſee, nor that he
Pſal. lxxi. ſhulde after this worlde be the iudge alwell of the lyuynge as of the deade: to gyue rewarde to the good, and iudgemente to the euell.

That theſe lynkes therfore of oure faythe ſhulde alhange together in ſtedefaſte eſtablyſſhemente and confirmation: it pleaſed oure ſauioure not ſtrayghte waye to wythdrawe hymſelfe from the bodylye preſence and ſyghte of his diſciples, but he choſe oute fourtye dayes wherin he wolde declare vnto them by manyfolde and moſte ſtronge argumentes and tokens, that he had conquered deathe and that he was alſo truly ryſen agayne to lyfe. He beganne
Lu. xxiiii. (ſayeth Luke) at Moſes and all the prophetes, and expowned vnto them the prophecies that were wrytten in all the ſcriptures of hym, to the intente to confyrme the truethe of hys reſurrection longe before ſpoken of, whyche he verefyed in dede, as it is declared verye apparauntelye and manifeſtelye by hys ofte apperaunce to ſondrye perſonnes, at ſon-
Math. xxviii. drye tymes. Fyrſte he ſente hys angels to the ſepulchre, whyche dyd ſhewe vnto certayne women

men, that the stone of the graue was remoued from the intraunce therof: and shewed them the empte graue saynge that the buriall lynnen remayned therin, and by these sygnes were these women fully instructed, that he was ryssen agayne, and so dyd they testifye it openlye. After thys Jesus Joh.xx.
hymselfe appeared to Mary Magdelene, and after that to other certayne women, and strayght afterwarde he appeared to Peter: then to the two disci- i.cor.xv.
ples whyche were goynge to Emaus. He appeared lu.xxiiii.
to the disciples also they were gathered together for feare of the Jues, ꝑ doores beynge shut. At an other tyme he was sene at ꝑ see of Tyberias of Peter Joh.xxi.
and Thomas and other dyscyples when they were fyshynge. He was sene of more then fyue hundrede i.cor.xv
brethren in the mounte of Galilee, where Jesus appoynted them to be by his angell, when he sayde: beholde, he shall go before you into galile, there shall yese hym, as he hathe sayde vnto you. After thys he appeared vnto James, and laste of al he was by Actu.i.
syluye sene of all the Apostles, at suche tyme as he was taken vp in to heauen. Thus at sondrye tymes shewed hym selfe after he was ryssen agayne, to confyrme and stablysh thys article, and in these reuelations somtyme he shewed them hys handes, hys feete, and hys syde, and bad them touche hym that they shulde not take hym for a gooste or a spirite. Somtyme he also dydde eate wyth them, but euer was talkyng wyth them of ꝑ euerlasting kyngdome of God to assure ꝑ truth of his resurrection, For the he opened theyr vnderstandynge, that they myght percepue the scryptures, and sayd vnto them: Thus

it is wrytten, and thus it behoued Chryst to suffer & to ryse from death the thyrde daye, and to haue preached openly in hys name penaunce and remission of synnes to all the nations of the worlde. Ye see, good christen people, howe necessarye thys article of oure fayth is: seynge it was proued of Chryst hym selfe by such euident reasons & tokens by so longe tyme and space. Now therfore as our sauiour was diligent for oure cõforte and instruction to declare it, so let vs be as ready in oure beleue to receyue it to our comforte and instruction. As he dyed not for himselfe no more dyd he ryse agayne for hymselfe. He was dead, sayth saynt Paule, for our synnes and rose agayne for our iustification. O moste comfortable worde euermore to be borne in remembraunce. He dyed, sayeth he, to put away synne, he arose agayne to endowe vs with cyghtuousnes. Hys death toke awaye synne & malediction, hys death was the raunsome of them both Hys death destroyed deathe, and ouercame the deuyll, whych hade deathe in his powre and subiection Hys deathe destroyed hell with all the damnation therof. Thus is deathe swalowed vp by chrystes victorye: thus is hell spoyled for euer. Yf any mã doubt of thys victorye: let Chrystes glorious resurrection declare hym ỹ thing. Yf death could not kepe Chryst vnder hys dominiõ & power but that he arose again it is manifest that hys powre was ouercome. Yf death be cõquered, then must it folowe, ỹ syn, wherfore death was appoynted as the wages: must be also destroyed. Yf death and synne be banysshed away then is ỹ deuels tyranny resysted which had the power of death & was ỹ author & brewer of synne & the

iu. xxiiii.

i. cor. xv.

ruler

uler of hell. Yt chryst had the victory of them all by the power of his death, & openly proued it by his most victorious & valiaũt resurrection, as it was not possible for his great myght to be subdued of them, and then this true that chryst dyed for our synnes & rose agayne for our iustification: why may not we that be his membres by true fayth reioyce and boldely saye with the prophete Osee & the Apostle Paule, where is thy darte O death? where is thy victory O hell? Thankes be vnto god, sayth he, whiche hath gyuen vs the victory by oure Lorde Chryst Jesus. This myghtye conquest of his resurrection was not only signifyed afore by dyuerse figures of the olde testament, as by Sampson, when he slewe the lyon, out of whose mouth, came out swetnes and hony, and as Dauid bare his figure, when he delyuered the lamb out of the Lyons mouth, and when he ouer came, & slewe the great gyant Goliath, and as when Jonas was swalowed vp of the whales mouth and cast vp agayne on londe to lyue: but was also mooste clerely prophecied by the prophetes of the olde testament, & in the newe also confyrmed by the Apostles. He hath spoyled (sayeth saynt paule) rule and power and all the dominion of oure spirituall enemyes. He hath made a shewe of them openlye and hath triumphed ouer them in his owne person. This is the myghtye power of the Lorde, whome we beleue on. By his death hath he wrought for vs this victorye, and by his resurrection hath he purchased euerlastynge lyfe and ryghtuousnes for vs. It had not bene ynoughe for vs to be delyuered by his death frõ syn, except by his resurrection we had ben endowed with ryghtu-

i.cor.xv.

Iu.xliii

i.Regum xvii.

Jon.ii.

Col.ii.

ousnes,

ousnes. And it shulde not haue holpen vs to be deliuered frō death, except he had ryse agayne, & opened for vs the gates of heuen to enter into lyfe euerla-
1.pet.i. stynge. And therfore sayntPeter thanketh god the father of our lorde Jesu chryst for his abundant mercy, bycause he hath begotten vs (sayeth he) vnto a lyuely hope by the resurrection of Jesus chryst from death, to enioye an inheritaunce immortall that shal neuer perysshe, which is layde vp in heuen for them that be kepte by the power of god thorowe fayth.

Thus hath his resurrection wrought for vs lyfe & ryghtuousnes. He passed thorowe death & hell to the intent to put vs in good hope, that by his strēgth we shall do the same. He payed the raunsome of syn, that it shulde not be layd to our charge. He destroyed the deuell and all his tyrranny, he opēly triumphed ouer hym, he toke awaye from hym all his captiues, and hath rayſed and set them with hym selfe amonges
Ephe.ii. the heuenly citezyns aboue. He dyed to destroye the rule of the deuyll in vs, he arose agayne to sende downe his holy spirytе to rule in oure hartes, to en-
psalmes. lxxxiiii dow vs with perfyte ryghtuousnes. Thus is it true that dauid songe. Veritas de terra orta est, et iustitia de celo prospexit. The trueth of Goddes prompse is in erth to man declared/or from the earth is
Ephe.iiii Captiuā duxit cap tiuitatē. the euerlastynge veritie gods son ryſen to lyfe, & the true ryghtuousnes of the holy goost lokynge out of heuen & is in moost lyberall large dealte vpon all the worlde. Thus is glorye and prayse reboundynge
Luce.ii. vpward to god aboue for his mercye & truth, & thus is peace come downe frō heuē to mē of good & faythfull hartes. Thus is mercye and trouth as Dauid

wryteth

wryteth, togyther mette, thus is peace & ryghtuosnes imbrasyng and kyssyng eche other. Yf thou doutest of so greate welth and felicitie that is wrought for the. O man, call to thy mynde, that therfore haste thou receyued into thyne owne possession, the euerlastynge veritie oure sauyoure Jesus chryst in forme of breade to confirme to thy conscience the truthe of all this matter. Thou haste receyued hym: yf in true fayth and repentaunce of harte thou haste receyued hym, yf in purpose of amendement thou haste receyued hym for an euerlastynge gage, or plege of thy saluation. Thou hast receyued his bodye: whiche was ones broken, and his blood whiche was shed for the remissyon of thy syn, thou haste receyued his bodye, to haue within the the father, the sonne, and the holy goost for to dwell with the, to endow the with grace, to strength the agaynst thy enemyes, & to cōforte the with theyr presence. Thou hast receyued his bodye to endowe the with euerlastynge ryghtuousnes, to assure the of euerlastyng blysse and lyfe of the soule. For with Chryst by true fayth arte thou quyckened agayne (sayeth saynt paule) from death of syn to lyfe of grace, & in hope translated from corporall & euerlastynge death, to the euerlastynge lyfe of glorye in heauen: where nowe thy conuersation shulde be and thy harte and desyre set. Doubte not of thy trouth of this matter, howe great and hygh soeuer these thynges be. It becommeth god to do no lytle dedes: howe impossible so euer they seme to the, praye to god that thou mayst haue fayth to perceyue this great mysterie of chrystes resurrection, that by fayth thou mayst certaynly beleue, nothyng to be impossible with god

psalm. lxxxiiii. misericordia et veritas obuiauerūt sibi. &c.

Eph. iiii.

Lu.xviii. Only bryngе thou fayth to chrystes holy worde and sacrament, let thy repentaunce shew thy fayth, let thy purpose of amendement and obedience of thy harte to gods lawe hereafter, declare thy true beleue. Endeuour thy selfe to say with saynt paule from hense-
phil.iii. forth: our conuersacion is in heuen, from whence we loke for a sauyoure euen the lorde Jesus Chryst whiche shall chaunge oure vyle bodyes that they maye be fashyoned lyke to his glorious bodye, whiche he shall do by the same power, wherby he rose frō death and wherby he shalbe able to subdue all thynges vnto hymselfe. Thus good christen people, forasmuche as ye haue herde these so great and excellent benefytes of chrystes myghtye and glorious resurrection, as how that he hath raunsomed synne, euercome the deuyll, death, and hell, and hath victoriously gotten the better hande of them all, to make vs free and safe from them, and knowynge, that we be by this benefyte of his resurrection rysen with hym by our fayth vnto lyfe euerlastynge, beynge in full suretie of oure hope, that we shall haue our bodyes lykewyse reysed agayne from death, to haue them glorified in immortalitie and ioyned to his gloriouse bodye, hauyng in the meane whyle his holy spiryte within our hartes as a seale and pledge of our euerlastyng inheritaūce by whose assistence we be replenyshed wt all ryghtuousnes: by whose power, we shall be hable to subdue all our euyll affections risynge agaynst the pleasure of God. These thynges I saye well consydered, let vs nowe in the reste of oure lyfe declare oure fayeth that we haue to this mooste fruytefull artycle, by framynge our selues therunto: in risyng dayly from

synne

lyn to ryghtuousnes and holynes of lyfe. For what
shall it auayle vs (sayeth saynte peter) to be escaped ii. pet. ii.
& delyuered frō the fylthynes of the worlde thorough
the knowlege of the Lord and sauyour Jesus Christ
yf we be tangled agayn therwyth and be ouercome
agayne? Certaynly it had bene better (sayth he) neuer
to haue knowen the waye of ryghtuousnes, than af-
ter it is knowen and receyued, to turne backeward a
gayne from the holy commaundement of God gyuen
vnto vs. For so shall the prouerbe haue place in vs,
where it is sayd: the dogge is returned to hys vompt
agayn and the sow that was washed, to her wallow-
ynge in the myre agayne. What a shame were it for
vs, beyng thus so clerely and frely washed from our
synne, to returne to the fylthynes therof agayne?
What a folye were it, thus endowed with ryghtuous-
nes, to lose it agayne? What madnes were it to lose
the enheritaunce that we be nowe set in, for the vyle
and transitorye pleasure of synne? And what an vn-
kyndnes shulde it be, where our Sauiour Christ of
hys mercy is come to vs to dwell wythin vs as oure
geste, to dryue hym from vs, and to banisshe him vio-
lently out of our soules and in stede of him (in whom
is all grace and vertue) to receyue the vngracyouse
sperite of the deuyl, the foūder of al naughtynes and
myschefe. Howe can we fynde in our hartes to shewe
suche extreme vnkyndnes to Christ: which hath now
so gently called vs to mercy, and offered himselfe vn
to vs, and he nowe entred wythin vs? Yea howe
dare we be so bolde to renounce the presence of the fa
ther, the sonne, and the holy goost vowe receyued in
thys holy sacramente (for where one is ther is God

all hole in maiestie together with al hys power wysdome & goodnes) & feare not I saye the daũger & peryl of so traytorus a defiance. Good christen brethre & systers aduyse your selues cõsyder the dignitie that ye be now set in. Let not foly lose the thing that grace
Ephe. vi. hath so precyously offered & purchased, let not wylfulnes and blyndnes put out so great lyght that is now shewed vnto you Only take good hartes vnto you & put vpõ you al the armour of god, that ye may stand agaynst your enemyes whych wolde agayne subdue you and bryng you into theyr thraldome. Remembre
i. peter. i. ye be bought frõ your vayn cõuersation, & that your fredome is purchased neyther with golde nor syluer but with the price of ỹ precious blonde of that most innocente lambe Iesus Christ whiche was ordeyned to thys same purpose before the worlde was made, but he was so declared in the later tyme of grace, for your sakes, whyche by hym haue your fayth in God, who hath raysed hym from death and hath gyuẽ hym glorye that you shulde haue your fayth and hope towarde God. Therfore as ye haue hytherto folowed the vayn lustes of your myndes & so displeased God to the daunger of your soules, so nowe lyke obedient chyldren, thus purysyed by faith, gyue your selues to
i. peter. i. walke that waye whyche god moueth you to, that ye maye receyue the ende of your fayth the saluatiou of your soules. And as ye haue gyuen youre bodyes to
Rom. vi. vnryghtuousnes, to synne after synne, so nowe gyue youre selfe to ryghtuousnes: to be sanctified therin Yf ye delyte in this artycle of your fayth that Christ is rysen agayne from deathe to lyfe: Then folowe you the exemple of hys resurrection, as sayut Paule

exhorteth

exhorteth vs sayeng: As we be buryed with Christ by our baptisme in to death, so let vs dayly dye to sinne mortifyenge and kyllynge the euell desyres and motions therof. And as Christ was rayled vp frō death by the glory of the father: so let vs ryse to a newe lyfe & walke cōtynually therin, that we may lykewyse as natural chyldren lyue a cōuersacion to moue men to glorifie our father whych is i heauen. Yf we then be ryssen vō Christe by oure faythe to the hope of euerlastynge lyfe: lette vs ryse also wyth Christe after hys exemple to a new lyfe, & leaue our olde. We shal then be truly ryssen, yf we seke for thinges that be heauenly, yf we haue oure affection vpō thinges ỹ be aboue and not on thynges that be on earth. Yt ye desyre to know, what these earthly thynges be, which ye shuld put of, and what be the heuenly thynges aboue, that ye shulde seke and ensue, S. Paule in ỹ epistle to the Colossians declarethe, whan he exhorteth vs thus: Mortifie your erthly members & olde affections of synne: as fornication vnclennes, vnnaturall lust, euell concupiscence and couetousnes, whych is worshippynge of ydoles, for whych thynge the wrath of God is wont to fall on the chyldren of vnbeleue. In whyche thynges ones ye walked, whan ye lyued in them, but nowe put ye also away frome you, wrathe fearlenes, malicyousnes, cursed speakyng, fylthye speakynge out of your mouthes. Lye not one to another, that the olde man wyth hys workes be put of and the newe put on. These be the earthly thynges, whych sayntе Paule moueth you to caste from you & to plucke your hartes from. For in folowynge these, ye declare your selues earthly and worldely. These

Rom. vi.

math. v.

Col. iii.

be

be the frutes of the earthly Adam. These shulde ye dayly styll by good diligence in withstandynge the desyres of them, that ye myghte ryse to ryghtuousnes. Let your affection from henceforth be set on heuenly thynges. Sue and serch for mercye, kyndnes, mekenes, pacyence, forbearyng one an other and forgyuynge one another. Yf any of you haue any quarell to another, as Christe forgyue you, euen so do ye. Yf these and such other heauenly vertues ye ensue in the residue of your lyfe, ye shall shewe playnly, that ye be rysen wyth Christe, and that ye be the heauenly
Jaco. i chyldren of your father in heuen, from whom as frō the gyuer commeth these graces and gyftes. Ye shal proue by this maner that your conuersacion ys in he
Phil. iii. uen where your hope is, and not of earth, folowynge the beastly appytites of the flesshe. Ye must consyder that ye be therfore clensed and renewed that ye shuld from henceforth serue God in holynes and ryghtu-
Luc. i ousnes al ỹ dayes of your lyues: that ye may raygne wyth him in euerlastynge lyfe. Yf ye refuse so greate grace wherto ye be called, what other thynge do ye, then heape vp your damnation more and more, and so prouoke God to cast his displeasure vnto you and to reuenge thys mockage of hys holy sacramentes in so great abusyng of them. Applye your selfe good frendes to lyue in Christ, that Christ may styl lyue in
Joh. b you: whose fauour and assistēce yf ye haue, thā haue ye euerlastynge lyfe alredy wythin you, than can no thynge hurte you. What soeuer is hytherto done and cōmytted, Christe ye se hath offered you pardone and clerely receyued you to hys fauoure agayne: in full syertye wherof, ye haue hym nowe inhabitynge

and

and dwellynge within you. Onely shew your selues thankeful in your lyues, determyne with your selues to refuse and auoyde all suche thynges in your conuersations as shulde offende his eyes of mercye. Endeuour your selfe that waye to ryse vp agayne, whiche way ye fell into the well and pyt of synne. Yf by youre tongue ye haue offended, nowe therby ryse agayne and glorifye god therwith. Accustome it to laude and prayse the name of god, as ye haue therwith dishonoured it, and as ye haue hurte the name of youre neyghboure or otherwyse hyndered hym so nowe entende to restore hym agayne, for wythout restitution god accepteth not your shryfe nor yet youre repentaũce. It is not ynough to forsake euyll, except ye set your corage to do good. By what occasion soeuer ye haue offended, turne nowe the occasion to the honourynge of god & profityng of your neyghbour. Truth it is that synne is stronge, and affections vnruly, hard it is to subdue and resist our nature so corrupt & leuened with the soure bytternes of the poysõ whiche we receyued by the inheritaunce of our olde father Adam, but yet take good corage sayeth our sauiour Chryst: for I haue ouercome the worlde & all other enemyes for you. Synne shall not haue power ouer you, for ye be nowe vnder grace sayth S. paule Though your power be weake, yet Chryst is rysen agayne to strength you in your batell, his holy spirite shall helpe youre infirmities. In trust of his confidence take you in hande to purge this olde leuen of synne that corrupteth & soureth the swetnes of your lyfe before god, that ye maye be as newe and fresshe downe voyde of al soure leuen of wyckednes, so shal

Col.iii.

Restitution

psalmes. xxxvi.

math, vi

Rom. vi.

Ro. viii

i. Cor. v.

ye

ye shewe your selfe to be swete breade to god that he may haue his delyte in you. I say kyll & offer you vp the worldly & earthly affections of your bodyes, for christ our Easter lambe is offered vp for vs, to slee the power of syn, to delyuer vs frō the daunger therof & to gyue vs exemple to dye to syn in oure lyfe. As the Jues dyd eate their Easter lābe & kept their feest in remēbraūce of their delyueraūce out of egypt euen so let vs kepe our Easter feast in ỹ thankfull remēbraunce of christes benefites whiche he hath so plentyfully wrought for vs by his resurrection and passynge to his father, wherby we be deliuered from the captiuitye & thraldome of oure enemyes. Let vs in lyke maner passe ouer the affections of oure olde conuersacion, that we may be delyuered frō the bondage therof & lyue with christ. The Iues kept their feast in absteynynge from leuened bread by the space of seuen dayes, let vs christen folke kepe oure holy daye in spirituall maner, that is, in absteynynge not from materiall leuened breade/but from the olde leuen of syn, the leuen of malyciousnes, and wyckednesse. Let vs cast frō vs the leué of corrupt doctryne that wyll infecte our soules. Let vs kepe our feaste the holy terme of oure lyfe with eatyng the breade of purenes, of godly lyfe, & truth of Christes doctrine. Thus shal we declare ỹ christes giftes & graces haue their effect in vs, and that we haue the tyght beleue and knowlege of his holy resurrection: where truly yf we applye oure fayth to the vertue therof, and in our lyfe conforme vs to the exemple and signification mēt therby, we shalbe sure to lyue hereafter to euerlastynge glorye by the goodnes and mercye of oure

Exodi xii

Lorde

Lorde Jesu Chryst, to whome with the father and the holy goost, be all glorye thākes giuyng & prayse in finita seculorum secula. Amen.

¶ The Epystle on Easter day. The fyrst Epistle to the Corinthians the fyfth Chapiter.

Thargumente.

☞ Chryst is the true Easter Lambe

BRethren, pourge the olde leuen that ye may be newe dowe, as ye are vnleuened. For Chryst oure Easter lambe is offered vp for vs. Therfore let vs kepe holy day, not in olde leuen, neyther in the leuen of maliciousnes & wyckednes, but in vnleuened bread of purenes and trueth.

An exhortation vpon this Epistle.

IN the Epystle of this day (good christen men and women) the greate Apostle of God saynt Paule doth warne and admonysshe vs for to celebrate and to kepe the true Ester or pasche, and he sheweth the maner howe. Ye shall therfore vnderstande ẏ when the chyldren of Israell were nowe to be delyuered out of the thraldome and captiuite of Pharao kyng of Egypt hauynge promes for to enter into the lande of behest whiche to them was longe before promysed of god and for this cause hauyng for conductours & leaders in theyr iorney. Moses & his bro-

ther Aaron by the cõmaũdement of ỹ euerlaſtyng fa-
exodi.xii. ther of heuen: they begane to kepe and celebrate the
ſolemnitie of Eſter, forbycauſe that the angel of god
at that tyme had paſſed the howſes of the chyldren of
Iſraell in punyſhyng ỹ malitious & vngodly Egyp-
tience, and in delyuering the chyldren of Iſraell frõ
theyr bõdage and captyuite wherin they were cruely
kepte of the Egyptians. In ỹ whych ſolemnitie they
Chriſt is the true paſche or Eaſter lambe dyd eate theyr Eaſter lambe wyth bread whiche was
wythoute leuyn in token and memorie of their delue-
raunce. My brethren and frẽdes ye ſhall here marke
and vnderſtand that the true paſſouer, the true Eſter
and Eſter lambe, is our ſauiour and redemer Jeſus
Chriſt, which beyng the true bread that is deſcended
downe frõ heauen which is ỹ ſwete breade wythout
leuen that is to ſay wythout malyce and wyckednes,
was contẽted & ryght wel pleaſed of hys owne good
wyl wythout any deſeruing on oure partes to be offe-
red & ſacrificed on the aulter of the croſſe for to deli-
uer vs from the captiuitie and thraldom of the grete
Pharao, which is the deuel of hell and the thyrd day
after to be raiſed agayne by a wonderful & glorious
reſurrection for our ſaluation, ſowle helth and iuſtifi-
cation. His death aſſuredly is ỹ pardon and as who
ſhulde ſaye ỹ gayle delyuery of our ſynnes, he hath
fulfilled and ſatiſficed vnto al & for al, His reſurrec-
tion I ſay is our only and true iuſtification, our cle-
ſyng, our vpryſyng to lift and our euerlaſting glorie
He hath ſurely ouercome and vaynquyſhed all thin-
ges, & in lyke maner we in hym & by hym haue ouer-
come all together, For no doubte, yf we haue erneſte
fayth whych from time to tyme when occaſiõ ſeruyth

worketh

worketh by charitie, the prynce of dete & hys fel-
shyp I meane the dyuell of helle hath nothyng to do
wyth vs. Yf yt be thus then (my frendes) that the
Iewes hauyng recordation and remembraūce of the
moste bountiful and wonderouse benefites whiche
the eternall father had done vnto them in puttynge
them out of the captiuitie & bondage of Egypt, haue
celebrate & kepte so solemply theyr figurate Easter:
oughte not we moche rather for to haue good remē-
braunce of the wonderful great & inestimable good-
nes and vnspeakable charitie, which Iesus Christe
oure true Ester lambe hath had towarde vs synfull
persons, when that he hathe gyuen hym selfe to be
sacrifyed and offered for vs, and ought we not moch
rather for to celebrate and hallowe it in all clennesse
and wyth all thankesgiuinge and deuotion, as saint
Paule doth full well exhorte vs in the epistle of this
daye, when he sayeth. Let vs solempnise & kepe holy
the true Ester, not wyth the leuen of malyce of synne
and of wyckednes, but wyth swete breade and suche
bread as is withoute leuen, that is to say, with bread
of all clenlynes and truth, as yf sayntē Paule wolde
saye. For to solempnyse and kepe the true Easter wel
and it oughte of feythfull christen men and women
to be kepte, of necessitie we muste do two thynges:
Fyrste, we must purge and caste cleane out of vs the
olde leuen that is to wete, this olde Adam, this olde
man, which is the leuē of malice roted and festred in
vs: and so take the breade of pureneſſe that is to wyt
spiritual breade the newe Adam, the newe man with
new doctrine, to thintente ỹ we maye be holly p our-
ged and renewed. This holy breade, this bread I say

of all purenes and symplicitie, can not dwell but in a place pure and cleane. Wyll we then my frendes and bzethzen trewlye kepe the true Ester. Of necessi
45 tie then as on thys day, and not alonly on thys day, but at al times we must purify and clense our selues by due pehnaunce, by pure fayth by perfecte charitie all holly and by all places, in such wyse, that there a byde not in vs any poztion oz patche of the olde leue Let vs (I saye) be thzowly renewed with Jesu Chzist, & so wythout fayle he shalbe continually our geste and hooste, and shal abyde in keppynge his residence in oure conscience, as in his spirituall habitation and temple, by hys holy grace and hys holy spirite. Unto whome be rendzed all glozie pzayse and honour. Amen.

The Golpell on Ester daye. The xvi. chapter of marke.

Thargumente

¶ The angel pzeacheth Chzistes resurrection to the women.

Mary Magdalen, and Mary Jacob, and Salome, bought swete odoures, that they myght come, and anoynte Jesus. And early i the mozning of tyzste daye of the Sabboth they came vnto the sepulchze, when the Sonne was rysen. And they sayde amonge

amonge them selues: who shall rolle vs a waye the stone from the doze of the sepulcre? And when they loked, they sawe howe that the stone was rolled away, for it was a very greate one. And they wente into the sepulcre and saw a yong man sytting on the ryghte syde, clothede in a longe whyte gārmente; and they were afrayed. And he sayde vnto them, be not afrayed: ye seke Jesus of Nazareth, whiche was crucifyed. He is ryse, he is not here. Behold the place where they had put hym. But go youre way and tell hys dysceples and Peter, that he goeth before you into Galilee: there shall ye se hym, as he sayde vnto you.

The exhortacion vpon this Gospell.

THe Gospel of thys daye (good christen people) maketh mētiō of the most triūphant & glorious resurrectiō of our sauiour Jesu christ, by which as on this day he is gloriously raised vp agayne frō death to life, by whych also we shalbe partakers of ỹ greate & inestimable benefite, which is, ỹ at ỹ vniuer sall & generall resurrection all good & faythfull persons (which haue vnfaynedly folowed Jesu Chryste by fayth garnished wt good workes shal rise agayne gloriously accordynge to his exemple in euerlasting lyfe, euē ỹ lyfe of saluatiō, lyfe of glory lyfe of eternal cōfort & rest. At the beginninge then of this our Gospell it is sayde, that after the sabboth feaste was passed the good women whych had of feruent deuotion folowed our Lord frō the citie of Galilee, ỹ is to wyt Mary Magdalen, Mary ỹ mother of James, & Sa-

lome bought ryght ſwete & pꝛecious oyntemẽtes, & be now togyther come vnto ỹ ſepulchꝛe oꝛ graue, where they thought to haue founde ỹ bodyye of oure Loꝛde Jeſu Chꝛiſt, to thintent they myght anoynte
Gene.l. hym with ỹ ſame (accoꝛdyng to ỹ coſtom of ỹ Jues) which thing they did foꝛ to pꝛeſerue him from putrifieng & coꝛruption. But ſurely theſe womẽ in doinge this did ſhew, ỹ they had not yet entier & ful fayth of ỹ reſurrection noꝛ yet ỹ they wer not ful aſſured that it was the holy man of whome it is wꝛytten, that he ſhulde ſe no coꝛruption. They then as they were goynge vnto ỹ ſepulchꝛe, toke thought amonges them ſelues how they might take away ỹ heuy ſtone wich was ſet at the doꝛe oꝛ cõmyng in of ỹ monument, foꝛ it was very greate & heuye. But whẽ they were come ſõwhat nere vnto ỹ ſepulchꝛe they did very wel eſpy ỹ the ſame ſtone was alredy remoued out of ỹ place Then they wẽt into the graue oꝛ monumẽt, & ſo they foũd an angel in foꝛme & figure of a yong mã, which was ſet on ỹ right hãd of the ſepulcre, & was clothed in a long garmẽt glittering & ſhining, & they had at ỹ ſight therof greate feare. But ỹ angel accoꝛding to his pꝛopertie did coꝛtheꝛwith louingly cõfoꝛt thẽ, ſayenge, Be not ye diſmayed good womẽ, I know right wel ỹ ye ſeke Jeſus of Nazareth, whiche hathe bene
math. xxviii. ſayled vpon ỹ croſſe foꝛ ỹ ſynners of ỹ woꝛld. But I ſay vnto you of trouth ỹhe is riſen againe frõ amõg ỹ dead, behold there the place, wher he hath bene put he is departed frõ hence Go your way therfoꝛ & giue
Iu. xxiii. ye knowlege vnto his diſciples & vnto Peter ỹ your maſter ſhal go befoꝛe you into Galile: Foꝛ be ye full wel aſſured, that there you ſhal ſehim, as he hath ſhewed

wed you before. By this now we be taught (good bre-
thren and sisters) that we ought to putte greate dili-
gence and payne for to seke our Lorde in our hartes Allego-
by the fayth and truste of hys passion, hauynge with rye.
vs oyntementes of grace to mortifie and purge oure
bodyes, & to flee the venime & contagion of flesh, & so
to preserue them frō al putrifaction & corruptiō, that
is to say, from worldly thinges, frō infidelitie & from
synne, & we shal go by the way that is strayte which
byngeth vnto the lyfe, Trouth it is, ỹ at the dore or
enteraunce of the same, we shal fynde a greate stone, math. vii
whiche we can not take awaye by our selues, that is
to wete, we shal fynde veratiō, truble, & afflictiō, by
which we must entre into the realme & heritaunce of
god. But by the meanes of ỹ souerayngne assistence &
helpe of our Lorde, ỹ same stone shal soone be remo-
ued & taken out of our way, & we shal surmount and
easely ouercome all truble al ueration all wo grefe &
tribulation, worldly and we shal so come vnto the o-
ther louers of good loye, yea and also vnto the syn-
ners, though ỹ they haue denyed & blasphemed God
by the ereample of Peter. Certainly my frēdes sithēs
that our Lorde, whiche is the soune of God, hath of
his inestimable goodnes, offered himself for our syn-
nes, and is rayled vp agayne for oure iustification,
what shuld we doubte? Let vs haue only a stedfast &
sure fayth in this, and let vs not doubt hereof, for all
is pardoned vs, and we be ryfen vp by grace and iu-
stification with him, Thā it is very good ryght and
reason (good people) on oure bealfe that we shulde
glorifie him, & that we shulde be kynde, thākeful, and
reioysing of so glorious a resurrection, wherunto no

doubte

doubte, yᵗ we be true chriſtians Erneſte kolowers of Chryſtes goſpell bothe in woꝛde and dede, we ſhall come, by the meryte and grace of our Sauiour Jeſu Chriſte. To whom with the almyghty father of heauē and the comfoꝛter of al true Chriſten people I meane the holy gooſt thꝛe perſons and one in deitie be giuē all pꝛayſe, laude, & gloꝛye woꝛld without ende. Amen

The epiſtle on the monday in eſter weke The x chapter of the actes of the Apoſtles

Thargumente.

Peter declareth to the people, that Jeſus of Nazareth is Chriſt, the Sauioure of the woꝛld and that in hys name we inioye foꝛgyuenes of ſynnes, which he pꝛoueth by ꝑ recoꝛd of al ꝑ pꝛophetes

PEter ſtode vp amonge the people and ſayd vnto them ye knowe well that Jeſus Chryſte was pꝛeached thꝛough out all iewry and beganne in Galilee, after the baptiſme whiche John pꝛeached howe God annoynted Jeſus of Nazareth wyth the holy gooſt and with power. Whiche Jeſus wente aboute doynge good, and healyng all that were opꝛeſſed of the deuyll, foꝛ god was wyth hym. And

we

weare wytnesses of all thynges which he dyd in the lande of the Jues and at Jerusalē whom they slewe and hanged on tree. Hym god reysed vp the thyrde day, and shewed hym openly, not to all the people, but vnto vs wytnesses chosen before of god for the same intent, whiche dyd eate and drynke with hym after he rose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he, whiche was ordened of god to be the iudge of quycke and deade. To hym gyue all the prophetes wytnesse that thorowe his name whosoeuer beleueth in hym shall receyue forgyuenes of all theyr synnes.

¶ An exhortation vpon this Epistle.

MY welbeloued brethren & systers in our sauiour Jesu chryst ye shall vnderstande ỹ the epistle of this day, which ye haue harde/ is wryten in the actes of ỹ apostles in ỹ.x chaptter, in whiche wordes doubtles, sayut Peter doth gyue vs greate courage strēgth & cōsolatiō, in declaring vnto vs ỹ excedyng goodnes & botōles mercy of oure god, whiche hathe spred hym selfe ouer ỹ people of Jues & Gentyles: so as it was sayde long before by the prophet kyng Dauid sayng. All folkes gyue prayse vnto our lord god for his mercy is stablished vpō vs. This promyse also was made vnto Abraham (as it is regestred in the boke of Genesis) what tyme our lorde god sayd vnto him, ỹ in his sede all nations shulde be blessed & happye. This sede then, which the father almyghtye had promysed vnto Abraham, is nowe come amonge vs and is incarnate for oure sakes. And by thys is the promyse of god nowe at last accomplyshed, & fulfyl-

ps. cxvii.

Gene. xii

led. This promyse is I saye the sede, in whiche, & by which is all blessyng, that is to wyt, remissiõ & pardõ of all synnes, as well of the people of the Jues as of the people of the Gentyles, iustificatiõ, & assurauce of eternall lyfe & ioye in case we woll by fayth & due penãce imbrace the same. This sede verely is our sauiour & redemer Jesus chryst. And the promyse was not made, as saynt Paule sayeth, in many sedes that is to saye in many chyldren, but in one only whiche is (as it is alredy declared) our lorde Jesus chryste. And for to vnderstande our epistle the more familiarly & playnly, ye must consydre (good people) that the messenger of god saynt Peter gyueth vs knowledge that the forgyuenes of oure synnes, adoption to be the chyldren of god, assurauce, and certeyntie of the lyfe euerlastynge procedeth of the onely goodnesse, and mere motion of god, which doth not regarde the vtter partes of the man, that is to saye, the rychesses the bewtie or fayrnes, nor the corporal strengthe, nor yet only outwarde operations, whiche be good accordyng to the iudgementes of men, but he chiefly & principally beholdeth the harte & the fayth, that the mã beareth vnto him. And therfore saynt Peter saith a lytell before the beginnynge of oure epistle that of trouth he hath founde that god is not an accepter or regarder of persones, that is to saye, ỹ he doth not regarde ỹ outwarde partes of man. But he is agreeable, & sheweth his fauour vnto hym which doth pursue the iustice of fayth, and whiche beleueth that only by hym, in hym, and of hym, he hath all grace, remission of hys synnes, and all goodnesse. It is the sonne of god and the deuine worde, wherof Saynte

Peter

Peter speaketh, which hath proclaymed & declared the peace vniuersally throughe oute Judee begynnynge at galilee after the baptysme that saynt Johñ hath preched, as it hath ben said before by ẏ prophet Esay. The land of zabulon and of neptalim, the way of the see beionde Jordane, the galilee of the Gentyls, the people whiche dyd walke in darkenesse hath sene a greate lyght, and vnto them which dyd syt in the regyon of the shadowe of death, the lyghte is rysen vp to them. It is he which hath bene constituted and ordeyned ouer all creatures, whom God the father hath oynted with the holy goost, and with puissaunce and all graces, as Dauid sayth. Thou haste loued iustyce, and thou haste hated wyckednes, and for this cause, God thy god hath anointed the with ẏ oyle of ioye more then thy felowes. The which ānointynge and myght he hathe ryght well shewed in doynge myracles, in gyuing helth, in delyuering them ẏ were oppressed with deuels, in raysynge to lyfe the deade men: for assuredly god was with hym, not as he was with the prophetes by a gyfte of grace particuler, but God was with hym euen in very dede and essentially he beynge very God and very man.

Esai.ix.

Psal. xlv

He was very man whan he was put to death by the Jewes. Very God, whan he dyd ryse from death to lyfe the thyrde daye, he dyd company, drynke & eate, with his Apostles, who were approued wytnesses ordeyned before of God, he was witnessed by God ẏ father, by the holy goost, the prophetes, and by hym selfe, which gaue cōmaundemēt vnto his Apostles & disciples, that they shulde preache, & beare wytnesse vnto the people that it is he that is set vp & appoyn-

Mat. xvi

ted to be the iudge of the kyngne and of the deade. And also all the prophetes yelded vnto hym wytnes that it is he in whome is the full and plenary pardō & remyssion of synnes in callinge on his name which is his dyuinite. Then (my deare brethre and frendes) let vs put all our hope and trust vpon the father of Jesu Christ, and on Jesu Christ his sone, in louyng hym with all oure hartes, with all oure myndes, & with all oure powers. For he is all, and may do all, he is ordained iudge of al, and doth not desyre but to gyue vs euerlastyng lyfe, which thing synally graūt vs the father, the sonne and the holy goost, vnto his glory and euerlastynge prayse. Amen.

The Gospell on the munday in Ester weke The. xxiiii. Cha. of Luke.

Thargument:

Howe Christ appeared vnto two of his disciples.

TWo of the disciples of Jesus wente that same day to a towne called Emaus which was from Jerusalem about thre score furlōges, & they talked together of all these thynges that had hapened And it befelle that whyle they communed togethes and reasoned, Jesus hymselfe drue nearre, and went with them. But theyr eyes were holden, that they shulde not knowe hym. And he sayde vnto them: What maner of talkes are these that ye haue

one

one to an other as ye walke & are sad and the one of them whose name was Cleophas answered, and sayde to hym, arte thou onely a straunger in Jerusalem, and hast not knowne the thynges whiche haue chaunced there in these dayes? He sayde vnto them, what thynges? And they sayd vnto hym, Cōcernynge Jesus of Nazareth, whiche was a prophete, myghtye in dede and worde before God and all the people: and howe the hye Prestes, and our rulers delyuered hym to be condempned to death: and haue crucifyed hym. But we trusted that it had bene he whiche shulde haue redemed Israel. And as touchynge all these thynges, to daye is euen the thyrde daye that they were done. Yea and certayn women of oure company made vs astoyned, whiche came early vnto the sepulchre, and founde not his bodye: and came, sayenge, that they had sene a vision of angels, whiche sayde that he was alyue. And certayne of them whiche were with vs wente to se the sepulcre and founde it euen so, as the women hadde sayde: but hym they sawe not. And he sayde vnto them: O fooles and slowe of harte to beleue all that the Prophetes haue spoken. Ought not Christe to haue suffred these thynges, and to enter into his glorye? And he began at Moses, and all the Prophetes, and interpreted vnto them in all scryptures which were wrytten of hym. And they drue nye vnto the towne which they wente vnto. And he made as thoughe he wolde haue gone further. And they cōstrayned hym sayenge, abyde with vs, for it drayeth towardes nyght, and the daye is farre passed. And he wente in

to tary with them. And it came to paſſe, as he ſatte at meate with them, he toke the breade, and bleſſed it, and after he had brokē it he gaue it vnto them. And their eyes were opened, and they knewe hym: and he vanyſhed out of their ſyghte. And they ſayd betwene them ſelues, dyd not oure hartes burne within vs, whyle he talked with vs by the way, and opened to the ſcryptures? And they roſe vp the ſame houre, & returned agayne to Jeruſalem, and founde the elene gathered together and them ꝑ were with them, ſayenge. Our Lorde is ryſen in dede, and hath apeared to Symon. And they tolde what thynges were done in the way, and howe they knewe hym in the breakig of the breade.

The exhortation vpon this Goſpell.

OUr Sauiour and redemer Jeſus Chryſt, good chryſten people, in the goſpel of this day, doth ſhewe and declare vnto vs a great certentie and aſſurraunce of our ſaluation (yf we haue hope and truſte in his wordes and promiſes) whiche he made vs, as is recorded in the .x. chapter of ſaynte mathew, where it is ſayde vnto vs, that wherſoeuer ſhalbe two or three gathered togyther in his name, he is in the myddes of them Certes in lyke maner was he in the myddes of thoſe his two diſciples, whiche, the daye that he dyd ryſe from death to lyfe, wente frome Jeruſalem vnto a place called Emaus. Saynt Hierome ſayeth S. hierō. ꝑ it was called in his tyme Nicopolis. And ſo lyke wyſe yf we aſſemble vs in his name, he ſhalbe without

out doubt spiritually in the myddes of vs, and shall
gyue vs high comforte and strength, euen as he was
corporallye wyth the two wayefarynge men or pyl-
grymes, howbeit they knewe hym not. And notwith
standyng ỹ they talked of al the thinges which were
happened vnto Jesu Christ in Jerusalem: yet for all
that, they shewed well, that they were not stedfaste in
the fayth, for they had harde all redy the voyce and
bruite of the people that oure lorde was reysed from
deth to lyfe, and yet they doubted of it. And therfore
our lorde dyd not without iuste cause blame them for
theyr lacke of fayth shewyng vnto them by the holy
scrypture and wrytynges of the prophetes, that the
christ & sauyour that so longe afore was promysed,
ought for to dye, and so to entre into his glorye. And
how shulde he haue entred into his glorye, as he had
sayde before, yf he had not rysen agayne vnto lyfe/
the thyrde daye? And here good people ye maye learne
what is the trade of Christ, and of al christiane preа-
chers. That is to wyte, fyrste/to blame and reproue/
and then after to cõforte agayne by scriptures. And
agayne ye shall marke, that Christe wolde not entre
into hys glorye/but by the crosse. Nowe whan two
disciples were come nere vnto Emaus, they cõstreyn-
ed oure lorde by effectuall and hartye request sayen-
ge: Lorde, abyde with vs, for it is nere nyghte, and
the daye is farre passed. And he courtiously went in
with them, & in breakyng the bread, he gaue hym self
to be knowen. Assuredly, faithy yf it ones can catche &
take holde of Christe: as it came to passe of these two
disciples, it ought alwayes to crye: mane nobiscum
dñe. Abyde with vs lorde. Nowe as sone as his two

The office of a preacher.

discyples knew him, and that he had perfytly instructed them of suche thynges as were necessary to the christen feyth, he vanysshed awaye out of theyr syghtes. And then they arose and retourned backe to Hierusalem, where they founde the rest of theyr felowes to whome they told all togyther howe they had done and what befell vnto them by the waye. Certaynly good frendes, suche as be godly and true christyan folke, can not holde nor kepe in, that they heare concernyng Christ, they must nedes breake out with it, they can not but preache it, and spreade it abrode.

A very prop allegorye.

Thus where soeuer we speake with a pure and syncere mynde of Christ, he is forthwith at hand, yet he is not forthwyth espyed, but in the brekyng of breade that is to wyt, in ỹ expoundyng of the worde of God where the spirite of god is gyuen which openeth the eyen of fayeth, wherwith he is beholden. But forthwyth as sone as he is knowen and espied, he vanysheth away, bycause he will not be sene face to face, vntyll he come agayne to iudge all peoples. In the meane season we be here in this worlde subiecte to miseries, yet our harte bremmeth within vs, and our spirite reioyseth vpon the knowledge of Christe and of his worde, and for ioye we tell about the glade and mery newes which we knowe of Christ. Finally in ỹ that our sauyour Christ appered vnto these two discyples lyke a pylgrime, that is to wytte/lyke a straunger or a wayefaring man, is syngnified vnto vs the translatory & shorte passyng ouer of this worldly lyfe fygured by easter or Pasche, and that we haue not here in this worlde a permanent and continuyng citie, but that we seke one to come, euen as pylgrymes

Why Christe appeared lyke a pylgrime

or

of straungers be wonte to do. Thys citie to come is called the heauenly Jerusalem yea it is euen heauen itselfe, it is I say the kyngdome of god and oure inheritãce by tytle of adoption, yf so be we wyll not degendre & grow oute of kynde, but soberly walke as chyldren of lyght, chyldren of oure heauenly father god and coheyres wt oure sauioure Jesu Chryste, who hath bought vs wt hys moste precious blonde. Heb.xiii.

Qui viuit et regnat in secula seculorum
Amen.

¶ The Epystle on the tuesday in Ester weke. The xiii. Chapter of the actes of the apostles.

Thargument

¶ The apostle Paule doth here teache that all prophecies be fulfylled & accomplyshed in Chryst.

PAule stode vp and beckened with his hande for silence, sayenge: Ye men and brethren, chyldren of the generation of Abraham, and whosoeuer among you feareth God, to you is the worde of saluation sent. For ỹ inhabitaũtes of Jerusalem and theyr rulers, because they knew hym not, nor yet the voyces of the Prophetes, which are redde euery sabboth daye, they haue fulfylled them, in condempnynge hym. And when they founde no cause of death in hym, yet desyred they Pylate to kyll hym. And when

they had fulfylled all that were wrytten of hym, they toke hym downe from the tree, and put hym in a sepulchre. But God rayled hym agayne from death the thyrde daye, and he was seen many dayes of the whyche came vp with them from Galylee to Hierusalem. Whyche are his wytnesses vnto the people. And we declare vnto you, howe ỹ the promes whyche was made to the fathers God hath fulfylled to their chyldren, euen vnto vs, in that he rayled vp Jesus agayne.

The exhortation vpon this Epystle.

My frendes, the Epystle of this daye wrytten in the.xiii. chapter of the actes of thapostles, doth shew vs howe sayntē Paule the chosen vessel of god made a goodlye sermon vnto the Jues of Antioche declaring vnto thē how that he of the sede of Dauid whiche was promysed to be oure sauiour (vnto
John .i. whom both John Baptist had borne witnes that he was the Messias, and also the prophetes, when they were red euery Sabboth day i theyr synagoges) was put to death in Jerusalē by the princes & captaynes of the prestes, wythout fyndynge in hym any cause worthy of death, & that he was buried & put i graue but god dyd rayse hym agayne the thyrde day. Here you may se, dere frendes, how the Jues were accustomyd euery Sabot daye, that is to saye on theyr holy
C day to heare some lesson of the prophetes in theyr tēples whyche prophetes do set forth vnto vs Jesu Christe promysed for the saluatyon of the Jues and of the gentyles, that is to saye, of all other nations, they declare hys byrth, hys conuersation, hys ver-

tues

tues & miracles his death & his burieng. Ought not we then in our feastes & in our holy dayes (which be the feast of god in especial & of Jesu Christ) to be holly occupyed in our temples & churches for to heare the worde of god. Loo here may you se what we that be christen men ought to do. But where is nowe the christen lyfe & good maners. This prompse is it not made vnto vs, in thy sede the people shalbe blessed. And he shalbe the abydyng of the people. truly he is. And god hath accõplysshed it that to our sowle helthe & saluation aswell to the saluatiõ of the Jues and of al other nations. Then let vs glorify both his death and his vyctoryouse resurrection, knowyng this certaynly, that he is oure only saluatyon, our glory, and iustifycatyon, by the wyl and mercy of the heauenlye father. To whom with the sonne and holy goost the only comforter of the troubled hertes be al godly honoure, glory, and gluynge of thankes for euer. Amen

Ge. xxii.

¶ The gospell on the tuesday in Ester weke. The. xxiiii. Chapter of Luke

Thargument.

¶ How Christ appered to al his disciples and opened their vnderstandynge.

IEsus hymselfe stode in the myddes of his dyscyples, and sayde vnto them peace be with you. It is I, fere not. But they were abashed and afrayd and supposed that they had sene a spirite. And he sayde vnto them why are ye troubled, and why do

Stetit Jesus in medio discipulorum

 thoughtes

thoughtes aryse in your hartes? Beholde my handes and fete, that it is euē I my selfe. Handle me & se for a spirite hath not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioy and wondered, he sayd vnto them: Haue ye here any meate? And they offred hym a pece of a broyled fish, and of a hony combe. And he toke it, and dyd eate it before them. And he sayd vnto them. These are ỹ wordes which I spake vnto you whyle I was yet with you, that all must nedes be fulfylled. Whiche were wrytten of me in the lawe of Moyses and in the Prophetes, and in the psalmes. Then opened he their wyttes, that they myght vnderstand the scriptures, and he sayd vnto them. Thus is it wrytte and thus it behoueth Chryst to suffer, and to ryse agayne from death the thyrde daye, and that penaūce and forgyuenes of synnes shulde be preached in his name amonge al nacyons,

The exhortatyon vpon this Gospell.

THis Gospell doth shewe (dere frendes) howe after ỹ the two pylgrimes of Emaus were returned into Ierusalem to the apostles & other which at ỹ season were conuersaunte, & kepte companye wt them, our Lorde dyd shewe hymselfe sodaynly apperyng in ỹ myddes of thē, and dyd grete thē, gyuing to thē his peace, not such pear as ỹ worlde gyueth, but ỹ pear wtch is ỹ cōtynual & vnseuerable companyon and felow of fayth, that is to wytte, the pear of cōscience, and assurynge them forbycause they were afrayd

Peace of cōscience

to of his sodayne and vnware apperynge, lyke to ỹ
fashyon of spirites vnwarely apperynge, assurynge,
I say then that this was no spirite nor phantasye of
bodye which they dyd se, but his true bodye, whiche
he had gyuen for vs to the death, & what death? the
death of ỹ crosse for the redẽptyon of all mankynde.
Gyuynge them to vnderstand ỹ the spirites, whiche
sodaynly do apere, be no bodyes of flesshe & bones as
he was, And for further declaratyon & certaynly
of his bodily presence, he forthwith shewed vnto thẽ his
fete & handes & offered hymselfe to be touched of thẽ
yea he dyd drynk and eate before them, and dyd gyue
thẽ ỹ residue, he shewed them ỹ wordes (for to teache
them to knowe that it was truely he) which he had
tolde them pryuely what tyme he was with them be-
fore he suffered death. And what myght he do more
for to acerteyne them to the intente they myght haue
playne & stedfaste fayth of his resurrectyon, thẽ thus
bladly to se him, to touch hym, to se hym eate to shew
vnto them the secrete wordes whiche they & he only
knewe within them selues? And this he dyd of his
synguler goodnesse, not so moche for them as for vs,
to thintent that we beyng moued herwith shulde be-
leue stedfastly theyr wytnesses. And that we shuld se
with them all these mysterpes by faythe, whiche is
more perfytly to se them, then to se them corporally.
And yet he dyd more, for at ỹ tyme he gaue vnto his
apostles and disciples, the sense and intellygence of
scryptures clerely to vnderstande these mysterpes in
readyng or in hearynge the lawe and the prophetes
O moost excelient gyftes of grete fayth and of most
sure and stronge certificatious? Than (my dearly be

loued bzethzen and frendes (let vs beleue faſtlye and vnwauerynge y theſe miſter es, let vs byleue I ſay in the wozdes of god, and then no doubte our Lozd Jeſus Chzyſt truly ſhalbe in the myddes of vs accozdynge to his pzomys, and we ſhal then without fayle ſe hym with the eye of the ſpirite of fayethe, yea and we ſhall heare hym and touch hym. He ſhall then gyue vs his peace, he ſhal leaue vs his peace he ſhal gyue vs aſſuraunce, yea he ſhall eate and dzynke befoze vs. Foz verylp his dzynckynge and eatynge is to do the wyl of his father and the wozke of ſaluatyon. As it is ſayde in ſaynt John, My meate is that I may do the wyll of hym whiche hathe ſent me and that I make an ende of his wozke. And he hymſelfe ſhalbe oure dzynke and oure meate, he ſhall gyue vs the wytte, the fealyng, and vnderſtandynge of his holy and diuine ſcriptures, whiche is the gyfte of his great ſpirite, I meane the holy gooſte. I pzaye you what greater gyftes myght any bodye wyſhe in this wozlde, by the which we abide to haue egall lyfe with the angels of God, and all to be made conformable vnto the glozy of the bodye of the triumphaunte reſurrectyon of Jeſu Chzyſt. And ſuerly the myſtery of this moſt glozyouſe reſurrectyon of Chzyſt, his diſciples ſhuld neuer haue vnderſtand, noz yet the myſtery of the Goſpell, yf Chzyſt had not opened theyr vnderſtandyng as here appereth. And euen ſo, onles he do the ſame vnto vs it is impoſſible y we can vnderſtand it. Foz this cauſe therfoze hath he inſtitute and ozdeyned the offyce of pzeachyng wherof mencyon is alſo heare made in this Goſpell. But marke well, my frendes, what he woll haue chyefly pzeached: Repentance

Joh. iiii.

Repentaunce.

On the tuesday in Ester weke,
taunce(he sayth)and forgyuenes of synnes. So that
fyrst of all oure conscience ought to be made afrayed
and troubled in that we haue broken and transgres-
sed gods lawe, to thintente we may acknowlege and
fele oure synne and transgression, whych espyed and
felte, we may abhorre, detest, and flee the same. For
yf we do this, we do truly repēt vs, thys I say is the
true and ryght penaunce, that euery christyan
persone ought to haue ouer hys synne. To
this ꝯ Apostle paule exhorteth vs, where
he sayeth: I testifie through our Lord
that ye henseforth walke not as other
gentyles walke Let hym that dyd
steale steale no more, and so
forth. Than whan
oure conscience is thus made afrayed and
troubled wyth the law, the most swete
salue and medicine of pardon ꝛ
remissiō of synne shalbe lated
vnto oure woundes. Re-
missiō I say whyche
freely is gyuen
by Christ to all faythfull Christen men and
women whiche be truly sorry, contrite ꝛ
penitēt for they synnes. Vnto him
therfore be eternall glory, vyc-
tory, and prayse, euerla-
stingly, together wt ꝯ
father ꝛ holy goost
thre persones
and one
God
Amen

Forgiue nes of synnes.

Eph.iiii.

On the wednesday in Ester weke.

¶ The Epystle on ỹ wednesday in Ester weke The. iii. Chapiter of the actes of the apostles.

Thargument.

¶ The sermon of saynt Peter to the people.

PEter openyng hys mouthe sayde, ye men of Israel & all ye that feare god heare, the god of Abraham Isaac & Jacob, the god of our fathers hath glorifyed hys son Jesus, whō ye betreyed & denied in the presence of Pylate when he had iudged hym to be loosed, but ye denyed the holy and iuste, and desyred a murtherer to be gyuen you, & kylled the Lorde of lyfe whome god hath raysed from deathe, of the whiche we are wytnesses, and nowe brethren I know that thorow ignorannce ye dyd it, as dyd also youre heddes, but God which shewed before by the mouth of all his prophetes, that Christe shulde suffer, hath thus wyse fulfylled it. Repente therfore and turne, that youre synnes may be done awaye.

The sermon vpon this Epystle.

THe lesson redde in the churche thys daye (good people) conteyneth the ryghte excellent sermon of saynt Peter, which he made to ỹ people what tyme they were astoyned and dysmated at ỹ straung miracle which he and saynt John wrought in Christ̄ name vpon one that euen from his byrth was of his lymmes starke lame. The noueltie and straungenes of ỹ thynge so wonderfully wrought strake the hartes of all them that ether herde or sawe it. But saynt Peter when he sawe a great meatyng and cōcurse of

people

people whych gased & wondred herat, & knewe ryght well with hym selfe the cause, began after this wyse in effecte to speake vnto them. O ye men of Israell, why haue ye so gret wōder of this thing, as thoughe it were an vnwont thing straunge and geuen for you to se myracles, or as thoughe ye haue not sene farre greater then these in tymes paste? Why do ye thus with wonderyng behold & loke vpon vs, as though the thynge, whiche ye se here done, were brought to pas either by our vertue, or by our proper godlines, that this man whiche hertofore ye dyd se was starke lame now crankly walketh, beynge hole & sounde of his lymmes & mēbres. It is not mās busynes beleue me that is nowe in hande, neyther it is any nouelty or newe brought vp thyng that ye se, but it is a thing which I put you out of doubt was long sithens prophesed of God by your owne prophetes and forespeakers of thynges to come. Ye deuoutly worshyp the God of your father Abraham, the god of Isaac, and the god of Iacob, whom ye vaunt to be your heedes and cheke auncestours, your patriarches, & the founders and authors of youre nation and stocke. But his sonne of this god beynge sente vnto you for youre saluation and sowle helthe in humble state euen one lyke to youre selues, to thintente ye shulde the rather receiue & imbrace hym, how haue ye intreated hym? Haue ye not done to hym his greatest dyspyte & shame whiche ye coulde compasse with youre wittes and ymagynes? And yet this notwithstandynge, God the father by his most puyssaunte power hath glorifyed and renowmed this is sonne whiche was thus by mans malyce despised and (as moche as in you laye)

The oracion of sayntt Peter.

vtterly throwen downe and troden vnder fote. And wote ye howe he hath glorified hym? Truly not only by sundry and many other wayes, but euen by thys dede whiche ye se here before your eyen doon, by him hath he vttered before your face innumerable myracles, by hym he hathe taught the heauenly doctryne whiche ye oughte to folowe. But ye beynge nothing moued with these so greate graces and benefytes, after many iniuryes and displeasures whiche ye wroughte hym, at last ye delyuered hym traytorously into the handes of ꝑ wycked & hethen persons to be put to moste cruell and vyle deathe. And where as Pylate, whiche was but a paynym and a straunger bothe to the lawe and also the allyaunce and bloude of your patriarches, gaue his dome and sentence ꝑ he shulde be quytte as one that was your kyng and as an holy and ryghtuous man: yet you whiche by ꝑ openyng and declaryng of your prophetes ought to haue espyed and knowne hym, openly and stowtly denyed hym euen before the ruler and presydente of the Cownsell, sayeng. we haue no kyng but Cesar.

Math. xxvii. Mat. xv

Yea ye boyled and swelled with such hatred agaynst hym, that ye rather desyred Barrabas a commune murtherer and traytor whiche toke from other men theyr lyues to be pardoned, then Jesus, which gaue lyfe to al men. Yea purchased lyfe to a manslear, but hym whiche was the promoter and captayne of immortall lyfe ye haue dryuen to most spytefull death. But God whyche is the bedsprynge and coūtaygne of all lyfe, callyng hym agayne, whome ye thus slew, from death, hath indowed hym with immortalytye of whiche thynge we be due wytnesses, to whome he

hath

hath shewed hymselfe alyue agayne, to be herde and
felte, whom also we sawe mounte vp to heauen. Hu-
militie wente before, which he had taken for al youre
sakes, but now beynge auaunced into glorye of the
father, he vttereth his power by vs whiche are no-
thynge els, then wytnesses of the thynges whiche we
haue seen and herd. And by the fayth which we haue
in his name, hath god restored this man to his hole
and sounde lymmes whom ye now se walkynge, and
knewe was lame of byrthe. Here is no prayse due to
vs, neither is there any thyng to be ascrybed or writed
eyther to our medes & merytes, or to the merytes of
this man whiche is restored, but, as I sayde, god
hath so wylled to haue the name of his sonne glory-
ouse amonges al men in whome he wol al men shuld
put theyr trust and the hope of theyr hole helthe and
saluatyon. This truste & fayth hath restored to this
man whiche was lame borne, the perfeccyō & sound-
nes of lymmes in the syghte of you al. This my-
racle declareth not onely that this Chryste is a lyue
whome ye thought deade, but also that the hole hope
of soule helthe oughte to be put and fastned in hym
alonly. Neyther ought ye my brethren to dyspayre
for this cause, this thynge is thus done by the suffe-
raunce and vnsercheable wyll and sentence of God.
Your offence is in some parte excusable by humane
ignoraunce. For the infyrmyte of bodye was a barre
and lette that ye espyed not his godly power whiche
power neyther youre rulers perfectly knewe. For yf
they had knowen, they cowlde neuer haue founde in
theyr hartes to haue nayled on crosse ỹ prynce of all
glory. Thus was it nedeful & expedient for the sowle

helth of man kynde. thus God had appoynted from the begynnynge, thus had he forespoken the same by the mouthes of all the prophetes, to come to passe, ✠ Messias whiche at lenthe shulde be sent for youre redēptyon, shulde suffre for you God is no lyer, whō he promysed to sende, he hath sente, whome he wolde haue put to death, is thus (as he wold) gaue to death This sacrifice, he wold haue offered for the clensyng and purifyeng of al mens synnes, by you it was offered, not without your faulte, but yet to be pardoned in case ye will repente you of your erroure. Thus it shall come to pas, that the offense which ye haue cōmytted and wrought to the weale of al, shulde also turne you to good. Only repente and forthinke your selues of your mysdedes not of this onlye, but of all, and be ye turned to a newe lyfe. Jesus Christ whom before ye denyed se ye now confesse to be kynge and prynce of all, whome before ye condemned as gylty, now acknowlege to be foūtaygne and grauntour of all vngyltynes and innocencye, whome ye draue to death, beleue him to be the foundour of immortalyte and of endles blesse. Now is the tyme of pardonne, haste youre selues to due penannce and contrycyon, and ye shall fynde vndoubtedly mercye, Hytherto deare frendes I haue declared vnto you the summe and pythe of Saynte Peters sermon spoken to the Jues, but not so to them onlye, that it agreethe not
Ro rb. to vs. For as Paule sayeth, there is nothynge wrytte but is wryten for our instructyon, that by pacyence & cōforte of scriptures, we shuld haue hope. Wherfore accordynge to Saynte Peters aduertysmente and counsayle here, let vs ernestly repente vs of our naw

tye

ye lyuynge, and be we chaunged into newe men, to
thintente oure synnes myghte be wypped away, and ȳ
we may at the laste ende enioye the inheritaunce of
euerlastyng blesse, which God the father of heuē hath
prouided and prepared for vs: To whome with the
sonne and holy goost be gyuen al honour glorye and
imperye for euer and euer. Amen.

The Gospell on the wednesday in Ester weke The.xxi. Cha. of Johñ.

Thargument.

How Chryste the sauyour appeared to his dyscy-
ples at the See of Tyberias.

Manifestauit se.

AFterwarde dyd Jesus shewe hym selfe agayne at the See of Tyberias. And on this wyse shewed he him selfe ther were together Symō peter and Thomas (whiche is called Didymus) and Nathanael of Cana in galylee, & the sonnes of zebedei, and two other of his disciples. Symō peter sayethe vnto them: I wyll go a fyschynge. They say vnto hym, we also wyll go with the. They wente theyr way and entred in to a shyppe immedyatly, and that nyght caught they nothynge. But when the morynge was now come, Jesus stode on the shore ne-
uertheless the disciples knewe not, that it was Je- Or
sus: Jesus sayeth vnto them: Chyldren, haue ye any
meate? They answered hym, no. And he sayeth vnto
them: caste oute the nette on the ryghte syde of the

shyppe, and ye shal fynde. They caste oute therfore; and anon they were not able to drawe it for the multytude of fyshes. Then sayde the disciple whom Jesus loued vnto Peter: It is our Lorde, when Symō Peter harde that it was our lorde he girde his coate vnto hym (for he was naked) and sprange into the see The other disciples cam by shyp for they were not farre from lande, but as it were two hondred cubytes & they drew the net with fyshes. Assone then as they were come to land, they sawe hoote coles and fysshe layd theron, & breade. Jesus sayeth vnto them bryng of the fysshe which ye haue now caught: Symon Peter wēt vp, and drew the net to lande full of great fysshes, an houndreth. liii. And for all there were so many, yet was not the net broken. Jesus sayeth vnto the come and dyne. And none of the disciples durst aske hym: what art thou? For they knew that it was oure Lord. Jesus then cam and toke bread, and gaue them and fysshe lykewyse, This is now the thyrd tyme that Jesus appeared to his disciples, after that he was risen agayne from death.

The sermon vpon this Gospell.

OUr sauyour Jesus Christ, good people welbeloued in our Lorde, to thyntente he wolde more and more stablysshe and confyrme the fayth of his disciples, appeared often vnto them, talkyng homely & familiarely with them, yea and otherwhyles also takynge bodyly sustenaunce and meate with them, lest they shulde not suspecte leste he were a phantastical

bodye

body an illustō or spirite. Yet neuertheles he wolde not be contynually cōuersaunte wᵗ thē in theyr company, as he was before his deathe, neyther with lyke familyaritie, nor to be seen of all the worlde, for he had tolde them before, that he wolde appeare to thē only and not to the worlde. No he was not seen to them neyther, but when it lyked hym. For suerly hys immortalytie, wherwith he was now cladde and indowed, declared, and representeth vnto them a certayne fauour and countenaunce full of exceedyng grace of worshyp and maiestye, to thyntent that by lytell and lytel as doctours saye (theyr sayth confyrmyd) Erasm⁹ he myght holly withdraw from them the presence of his personall and humane bodye, and be spiritually cōuersaunte euery day in euery place amōges them. Wherfore agayne he gaue and presented him selfe to be seen & beholded of his disciples nere to the lake or water of Tiberias. And he shewed hymselfe on this wyse. Hys disciples, whiche laye before ỹ tyme hyde in corners at Jerusalem, to thyntent that they might be in more sauetie and oute of the daunger of maycious pharysees, were nowe come into Galylee. and were there a sorte of them assembled and gathered to gither, namely Symon Peter and saynte Thomas. whiche is also called Didymus, also nathanael, whiche was of Cane in Galylee, where as Jesus ons turned water into wyne. Besydes these, there were also the sōnes of zebedee, that is to wyt, saynt Jhon and James the elder, and with them certayne two other disciples. Nowe forasmoche as they myssed the succour of theyr maister, by whom they were wont to be bodily releued thorow the largenes and liberaly-

why. S. Peter fell to labour

type of those that fauored hym: saint Peter returneth to his olde science and occupation, to get his lyuing with hys handes, because (as my authour Erasmus sayeth) he wolde not be chargeable to any man ozbe fedde in ydelnes of any other mannes lyberalitie. For it was not leefull for hym to preache, wherby he myghte so gette his bodyly sustenaunce of such as he shulde teache, and he thoughte it vnmete, that he that serued not the Gospell oz office of preaching shulde lyue of the Gospell. When it drew therfoze to wardes nyght, because in the daye tyme it was skase sure commynge abzode, Peter sayth to his felowes, I go a fyshynge. To whom the other answered, we woll go with the and fyshe togither. So departyng out of the house togither, they entered into a shyppe But all the hole nyghte they laboured in vayne, for they caught nothynge to thintente an occasion of a miracle myght be mynistred to Chryst, and also that by a darke fygure it might be signifyed, that the prechers labour is in vayne, onles Christ do helpe forth the mans indeuoure. But to go forthwith the hystoze when it wared daye, our Sauiour stode on the shoze ouer agaynste his disciples but yet they knew hym not, partely for the longe dystaunce, partly because it was not yet full day lyghte, & partly also because he wolde not forthwith be knowen. Jesus therfoze spake vnto them a farre of where he stode, sayenge, Childzen, haue ye any vitaile? They not apperceyuinge our Lozd by his voyce, but suspecting him to be somme other one, whiche was comme thyther to bye fyshe, annswered, that they had nothynge to sell, forasmoche as they had take nothyng. Then Jesus

to

in thintente he myghte open & declare by lytle and lytle to his disciples, who he was, saide vnto them in this wyse. Cast forth your nette on the ryght syde of the shyppe, and ye shall fynde that which hitherto ye coulde not. They incontinently obeyed the voyce of the commaunder, for partely the werynesse of theyr longe trauell and labour spent all the hole nyght in vayne, and partly their great desyre to take somwhat vyd mynistre hope vnto the. And so they had not so sone throwen their nette into ỹ place where Christ bad them but forthwith so greate a multitude of fyshes was caught, that the nette beynge full loden, coulde skase be hayled to the whety bote. Certaynly good people this was a representacio and a token (accordyng to the exposicion of holy doctours) of the multitude of men, which afterwarde by the preachyng of the apostles and men Apostolical, shuld be allured & brought into the church of Christ out of all nations peoples and countreyes of the hole worlde. Nowe sayth Jhon the holy Euangeliste of Christe whiche wrot this gospel, and whom our Sauioure Christe singularly loued, beynge striken with admyracyon throughe the noueltye of this so straunge and wonderfull a thinge, and therupon lokynge better vpon the mater, beganne anon by manifest tokens to perceyue certaynly, that it was his maister oure Sauiour Jesus Christ, and forthwith he warned and admonished his felowe saynte Peter therof, who was than holy occupyed and busye in haylynge vp the nette, saying that it was their maister & Lord, whiche standynge on the shoore, had bydde them caste out their nette. Peter as one lyke hym selue that is to

Allegorie.

wit moost ernest and hote in faith, allone as ye perceiued that he that thus spake, vnto them was they⁊ Lorde and maister Jesus Christ, he thā, forgettyng both nette & fysshe, for wary loue dyd cast his clothes vpon his backe (for he was before naked) and coulde not abyde to tarye any longer, but sprange into the see, and so came first to our lorde. The rest of the disciples folowed by shyppe, for they were not farre frō the shoore, euen about two hūdred cubites, drawyng with them the nette laden with fishes. And as sone as they were come to lande, they sawe hote cooles & fisshe layde therein, and also breade. Jesus therfore badde, that they also shulde bringe parte of they⁊ fishes, which they had now caught. Wherfore Peter, returnyinge backe to the shyppe, drew the nette to the lande full of greate fyshes in nombre cliii. This also augmented and aduaūced the miracle, that albeit there was suche a multytude of fyshes, and the same so bygge, yet the nette brake not with the burden. Assuredly, (my frendes) this thynge representeth the symple church and weake, according to the iugement of the worlde, comprisynge nenertheles all the nations of the worlde, our Lorde Jesus beynge the guyde and furtherer. But to thintente he wolde yet giue a surer token, that he was in dede a man and no spirite, wher as before he had approued the veritye of his bodye, in that he was seen with they⁊ eyen, herde with they⁊ eares, and felt with they⁊ handes, it pleased hym also to eate with them. He badde them therfore to dyner whiche was already prepared. The disciples satte downe, but they spake neuer a worde. For the wonderfull maiestie of his body, which now

was

was immortal, had plucked frō them theyr accusto=
med boldnes & theyr wont familiarite. In dede they
knew it was theyr Lorde, but they perceyued a grea
ter maiestie of personage. Nomā therfore durst aske
hym, who he was forasmuche as they knewe by the
thyng selfe, that it was theyr lorde & mayster, though
the fygure of his bodye was by the glorificatyō ther
of sumwhat altered. He commeth therfore to the bā=
ket, & accordynge to his maner, breaketh and destry
buteth breade with his owne handes vnto them, and
also fyshe, by this deade teachynge al such as be his
dyscyples and folowers, whom he hathe chosen to be
the curates & feders of his churche, that they shulde
fede theyr flocke commytted to theyr spiritual charge
with holy doctrine and with none other then he him
selfe hath delyuered vnto them. And veryly this gost
ly fedynge of the sowle oughte to be moche more pre=
cyouse and deare vnto vs then the feding of the body
oughte to be. Yea let vs fyrste seke for this, and all
other necessarye thynges, yf Chrystes worde be true
shal be caste vnto vs without oure thought or care=
full purueyaunce for them. Let vs then busylye
desyre of almyghtye GOD this repaste and fe=
dynge of oure soules, to thintent we may after
this transitorye and shorte lyfe sytte downe
with the holy patriarches and sayntes
in heuen at the moost yoyful ban=
ket, wher we shal haue the most
ioyful tast and ful fruicyon
of the eternal deitie. To
whom be al honour and glorie in
infinita seculorū secula. Amē.

The

Quicũq; vult.

The symbole or beleue of a chrysten person set forth by the holy doctour Athanasyus.

Quicũq; vult saluus &c.

Whosoeuer wyll be saued, before all thynges it is necessary for hym to hold ẏ catholyke fayth. Which onles euery mã kepe hole and vnblemyshed without doubt he shall peryshe for euermore. Nowe, the catholyke fayth is this, that we shulde worshyp one god in trinite and the trinite in vnitie, neyther confoundyng the persones, neyther seperatynge the substaunce. For the fathers person is one, the sones person is an other, and the holy goostes person is an other. But the godhed of the father and of the sonne and of the holy gooste is one, the glorie is equal, the Maiestie is togyther euerlastynge. Suche father such sonne, such holy goste. Uncreated is the father, vncreated is the sonne, vncreated is the holye goost Unmeasurable is the father, vnmeasurable is the sonne, vnmeasurable is the holy goost. Euerlastynge is the father euerlastynge is the sonne, euerlastynge also is the holy goost. Yet not three euerlastynges but one euerlastyng, as also neyther three vnmeasurables, nor three vncreated, but one vncreated, and one vnmeasurable. Likewyse, almighty is the father almyghty is the sonne, almyghtye also is the holye goost. Yet not three almyghtyes, but one almyghty. So the father is god the sonne is god, ẏ holye goost also is god. Yet not thre goddes, but one god. Lykewise the father is Lorde, the sonne is lorde, the holye goost also is lorde. Yet not thre lordes but one lord. For as we be by the christen trouth compelled to confesse

lesse euery one person leuerally to be god and lorde: so are we by the catholyk religion forbed to saye thre goddes or thre lordes. The father is made of none, neyther yet created, nor begotten. The sonne is only of the father, not made, not created, but begotten. The holy goost is of the father and of the sonne. not made, not created, not begotten, but proceded, There is therfore one father, and not three fathers, one sonne and not thre sonnes, one holy goost, and not thre holye goostes. And in this trinite nothynge is former, or latter, nothynge greater, or lesser. But there be thre hole persones and a lyke euerlastynge one to an other and egall. So that alwayes (as it is afore sayde) we must worshyp bothe ꝑ vnytye in trynitye and the trynyte in vnytye. He then that wyll be saued let hym thus thynke of the trinytye. Neuerthe les it is necessary for euerlastynge saluatyon, that he yet do also ryghtly beleue the incarnatyō of our lord Jesu Christ. The ryght faith is that we shuld beleue and confesse, that our lorde Jesus Christe the sonne of god is god and man, God of the substance of the father begotten before worldes, and man of the substance of his mother borne in the worlde, perfect god and perfecte man, subsystynge of a reasonable sowle an of an humane flesh. Egal to the father in respecte of his godhed, and inferiour to his father in respecte of his manhode. Which though he be god and man, yet he is not two, but one Christe. One, not by chan gyng of the godhed into flesche, but by takyng of the manhede into god. One: alwayes, not by confusyon of the substance, but by vnyty of the person. For lyke as the reasonable soule and the flesche is one man: so

also the god and man is one Chꝛyst. Which suffered
foꝛ oure saluatyon, descended into hell, rose the thyꝛd
day from death, ascended into heauen, sytteth on the
ryght hande of god the father almyghty. Frō whens
he shal comme to iudge the lyuyng and the dead.
At whose commyng al men shal ryse with theyꝛ
bodyes, and shal yelde of theyꝛ pꝛopꝛe woꝛkꝫ
a rekenyng. And they that haue done the
good thynges, shal go into euerlasting
lyfe. But they that haue done the euyl
shal departe into euerlasting fyer.
This is the catholyke fayethe,
whiche yf a man beleue
not fayethfully and
stedfastly, he
can not be
saued.

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